A

DISCOURSE

CONCERNING THE

MESSIAS,

In Three CHAPTERS.

The **First** concerning the Preparatories to his Appearance in the *Types* and *Prophesies* of the *OLD TESTAMENT.*

The **Second** demonstrating that it was **Typically** or **Prophetically** necessary, that he should be born of a *VIRGIN.*

The **Third**, that he is *GOD* as well as *MAN.*

To which is prefixed a large Preface, asserting and explaining the *Doctrine* of the *Blessed* TRINITY, against the **Late Writer** of the **Intellectual System.**

And an *Appendix* is subjoyned concerning the *Divine Extension*, wherein the *Existence* of a God is undeniably proved, and the main Principles of CARTESIANISM and ATHEISM overthrown.

By *John Turner*, Hospitaller of St. *Thomas Southwark*, and late Fellow of *Christ's College* in *CAMBRIDGE.*

Σπάρτην ἔλαχες, ταύτην κόσμει.
There is nothing covered that shall not be revealed, and hid that shall not be known.

LONDON, Printed by *T. B.* for *Randolph Taylor*, near STATIONERS-HALL. MDCLXXXV.

R. D. Dickinson Cat. 463 # 1457 11/18/135 3/6 (D.H.)

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TO MY

HONOURED

AND

Dear Friend

Robert Nightingale Esq;

SIR,

THE Obligations for which I stand indebted to Your *Goodness*, are so many and so great, and the *Friendship* with which you have been pleased to own an unprofitable Servant, so constant, so syncere, so zealous, that I am forced to break out into this publick *Resentment*, rather out of *necessity* than *deliberation* or *choice*, to ease my self of a *Load* of *Gratitude*, which is very troublesom to me, while it keeps within and preys upon it self, without any hopes of ever being consumed, like the *Torments* of that *miserable State* to which the un-

thankful, as well as the unjuſt, or cruel, or intemperate are condemned, rather than that I have any proſpect of doing any thing by it, which You will interpret a *Service* or a *reſpect*, whoſe *Modeſty* is ſuch in the midſt of many excellent *Vertues*, that it endeavours to conceal them even from Your ſelf, and will ſcarce endure to hear of them from others.

You muſt Pardon me therefore, if being provoked to *extremity* by an importunate *Goodneſs*, that purſues me with ſo unuſual an *Affection* through every *Stage*, and every days Journey of my *Life*, I now endeavour to make You, as You ought to be, an *Example* to the *World*, that You may not ſhine any longer in *darkneſs* and *obſcurity*, though that be no more than the beſt *Diamonds* are known to do, but that like the Sun, the *King* and *Fountain* of the Day, You may communicate the *Brightneſs* and *Influence* of Your *Temper* to the cold and inſenſible Corners of the Earth, where the Poles of *Humanity* move with a liſtleſs Pace, and where *true Honour* and *Friendſhip* are not known. Not that I intend to preſent You with a *Character* of Your ſelf: For it may be dangerous to tell You all Your own, as humble and as equal

as

as You are, as free from any thing of *Vanity* or *Affectation*: But inſtead of that as a further *Teſtimony* to, and a new *Tryal* of, the *Goodneſs* and *Gallantry* of Your mind, I lay this worthleſs *Triſle* at Your *Feet*, and bid You good morrow by the Name of *Patron*, which I hope You will bear with *Patience*, not only for my ſake, but as You do an hard *Froſt*, or the Mid-ſummer *Heats*, or the Autumnal *Faintings* and *Decays* of *Nature*: For this is no more than one of the common *Calamities* incident to *human Life*, and the *natural Inconvenience* of being an *Author's Friend*. Yet when I call it worthleſs and Triſle; two very ill Names to make a Preſent withal, I mean it only with reſpect to the tranſcendent *Merit* of Him, to whom it is offered, to the ſmalneſs of it's *Bulk*, and the greater *meanneſs* and *littleneſs* of the *Writer*, who hath ſcarce any thing elſe to value himſelf upon beſides Mr. NIGHTINGALE's kind and charitable *Opinion*; otherwiſe for the *Subject* there can be nothing greater than that which is concerning that *auſpitious Birth* with which impatient *Time* and *Expectation* were ſo long in labour; in which ſo many *Predictions* and *Propheſies* were fulfilled, ſo many *Myſtic Types* and *Sha-*

dows anſwered, ſo many and ſo coſtly *Sacrifices* and *Expiations* ended; and for my *Management* of it, I am ſo far from being one of thoſe that do *magnificè ſentire* of themſelves, eſpecially without, and contrary to, *Reaſon*, as moſt of thoſe *magnificent Opiniators* do, That all I dare pretend to ſay concerning it, is only this, that I have endeavoured to do ſomething, which may in ſome meaſure *excuſe* and *juſtifie* Your *Friendſhip* to me.

Particularly what I have written in the *Firſt Part* of this *Diſcourſe* concerning *Moſes* and *Joſhua*, and the reſt of the *Judges* and *Saviours* of *Iſrael*, concerning *Hobed* and *Jeſſe*, and *Saul*, and *David*, and *Solomon*, as having all of them in their Names or Offices, or both, a *preparatory Alluſion* to the *Coming* of the *Meſſias*, the *quality* of his *Perſon*, and the *nature* of his *Diſpenſation*, is I think ſo plain and ſo convincing to any Man, that ſhall conſider thoſe *Inſtances* ſingly, and by themſelves, and much more all of them in *Confederacy* together, That I am confident, there is no Man, who hath ſeriouſly conſider'd with himſelf, how full of *Types* and *Symbols* the *Old Teſtament* is, both as to the *Names* and *Things* that are contained in it, but will be forced to confeſs

confeſs, what I without much *Vanity* may affirm to be true, That it is no inconſiderable *Service* which is done to the *Goſpel*, the *Perſon*, the *Authority* of *Chriſt*, and conſequently to *Religion* by it.

There may yet perhaps be ſome *Scruple* concerning the *Etymology* of **David**, which I have made to be as much as **Dod**, or *The Beloved*; but as it cannot be queſtioned, but **Dod** is a very proper *Contraction* of **Daoud**, and that **Doudaim**, a Word of the *Dual Form* in the Story of the *Mandrakes* is as much as **Daoudaim**; ſo it can as little be doubted, that **David** and **Daoud** are exactly the ſame, only that the former is more uſually the *Chaldee* Form, as the latter is the *Hebrew*, and yet there are not wanting other Words of exactly the ſame *Form* in the *Hebrew Bibles* themſelves, as **Nagid**, a Participial *Noun* for a *Captain* or *Commander* from the *Adverb* **Neged**, and ſo alſo **Phakid** or **Phakoud** are indifferently uſed, for a *Viſitor*, *Intendant* or *Inſpector*.

In the *Second Part*, which is a *Defence* of the *Chaſtity* of the *Virgin-Mother*, againſt the *Jewiſh Cavils* and *Miſinterpretations*, I ſee not that it is poſſible that any thing ſhould be plainer than that *Sarah* and *Eli-*

zabeth were very proper Types of a conceiving *Virgin*, as ſhe is by the *Evangeliſts* repreſented to have been, and whether the undoubted *Agreement* as to *Signification* in the Names of *Sarah* and *Mary* with one another, the *firſt* of which ſeems to have received ſome little alteration on purpoſe that it might exactly ſuit and correſpond with the latter, do not give invincible *ſtrength* to the *Force* of this *Conjecture*, I leave it to Your ſelf, or to any other candid *Interpreter* of things impartially to conſider: So alſo for the *Expoſition* of *Pſal.* 45. *v.* 16, 17. all that I ſhall ſay for it is, That it muſt be acknowledged to be a fair *Expoſition*, grounded upon a ſafe and certain bottom, and that if I could diſcern upon the matureſt Deliberation, which I am capable of entring into, that there was any other way of untying or explaining the difficulty to be found, which could have the ſhape or colour of a *poſſible Interpretation*, I ſhould not ſo much rely upon it as I do.

For the *Application* of the *Story* of *Melchiſedek* in this *Second Chapter*, I will be ſo ingenuous to acknowledg to You, that I lay no great matter of ſtreſs upon it, but am rather inclinable to believe that that whole Verſe is alike applicable to the *Divinity*

vinity of *Chriſt*, not any of it to his being born of a *Virgin*, and that the ſeveral Clauſes to be met with in it, are *exegetical* and *explanatory* one of another; *without Father*, *without Mother*, *without Deſcent*, *having neither beginning of Days*, *nor end of Life*; only that which I have made uſe of upon this occaſion, was at the leaſt a *poſſible Expoſition*, which the Laws of *Argumentation* do not forbid me to uſe; ſo the ſtreſs and weight of the whole Argument be not laid upon it, which I am ſo far from having done, that in the laſt Place, beſides thoſe *Arguments* which were before-hand produc'd, I have after this applyed the Hiſtory of *Lot* and his two *Daughters* to the ſame purpoſe, and as there is no *Exception* againſt this *Application*, but only that, that whole ſtory is made up of *Circumſtances*, of an *inceſtuous* and *immoral Nature*; ſo whether this be not very fairly anſwer'd by the plain proof which I have given that our *Saviour* was contain'd in the *Loines* of *Moab*, by the *Genealogy* of *Pharez*, to which we may likewiſe add the inexcuſable *Love* and ignominious *Marriage* of *David* and *Bathſhebah*, whence *Solomon* was deſcended; and laſtly, whether this be not likewiſe a very fair *Interpretation*

tion of that Paſſage in the Prophet *Eſai.* concerning the *Meſſias*, *That He ſhould be numbred with Tranſgreſſors*, as all of thoſe his Progenotors were in a very high Degree, I refer my ſelf willingly to any man that is not eaten up with prejudice to determine, and what Service it is, which is done to *Chriſtianity*, by ſhewing that the *Types* and *Shadows* and *Propheſies* of the *Old Teſtament*, as they are related by the *Evangeliſts*, do ſo exactly anſwer to the Events of the new, although thoſe *Types* or *Propheſies* have not been taken notice of by the *Evangeliſts* themſelves, I had rather others ſhould frankly confeſs than that I ſhould ſeem to boaſt of my *Performance*, ἐμοὶ γὰρ ὐ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται κἀγὼ τῷ κόσμῳ.

For the *Third* and *laſt Part* of this *Diſcourſe* which concerns the *Divinity* of the *Perſon* of *Chriſt*, in oppoſition to the *Arians*, *Photinians*, *Sabellians* and *Socinians*, though it be a Field that hath been frequently trodden by very Learned Men, and the thing in queſtion unanſwerably proved to the advantage of the *Catholick* ſide, yet it is to be conſidered that it is a very large Field, and therefore there may be probably ſome new Paths to be found which

which have not yet been trodden in before, and ſuch I take my *Argument* from the Name *Emanuel*, from the Words of St. *John*; *in the beginning*; *and without him was not any thing made that was made*; and from the Stories of *Jonas* and *Melchiſedek*, as I have managed them, to be, and indeed the *Divinity* of our bleſſed *Saviour* is a thing ſo plainly, ſo induſtriouſly, ſo frequently inculcated and aſſerted in the *Evangelical* and *Apoſtolical Writings*, that we may as well deny not only his being born of a *Virgin*, but expound any *Propoſition*, how plain ſoever in the *Sermon* on the *Mount*, to a quite contrary *Senſe* to that in which it is uſually received, as ſcruple or boggle at the *Divinity* of *Chriſt*, when once we have acknowledged, as the *Socinians* profeſs themſelves to do, the *Authority* of the *Scriptures*.

The *Socinian* Hereſie, which anſwers to that of *Photinus* and his *Followers* in the *Primitive Times*, ſo far as the Doctrine of the *Divinity* is concerned, was condemned at a *Council* held at *Sirmium*, where *Photinus* was himſelf *Biſhop*, by the *Arians* themſelves, and this *Doctrine* in thoſe Times was ſo generally diſliked, ſo ſeverely proſecuted, and ſo conſtantly condemned and cenſur'd, that *Epiphanius* tells us, that

that in his Time, which was not long after, it was utterly extinct, and indeed it proceeds out of ſo perverſe and refractory an humour, the very Spirit and Soul of waywardneſs and diſobedience, at the ſame time acknowledging the Authority of the Scriptures, and yet denying thoſe things which are moſt plainly Revealed in them, that it ought not to be tolerated in any Common-Wealth, and a frank *Deiſt*, who utterly diſcards the *Authority* of thoſe *Sacred Writings*, which give ſo ample Teſtimony to themſelves, is much to be preferred before ſo incoherent, impudent and inconſiſtent a Fellow, who will ſwallow *Forty Abſurdities* one after another, rather than let go that *Poſition* which he is reſolved ſhall be true, let the *Scripture* ſay what it pleaſes, and though at the ſame time he ſhall acknowledg the *Scripture* to be the Word of God, and the undoubted, unqueſtionable *Revelation* of the *Divine Will* to *Mankind*.

Neither do the *Socinians* deny only the *Divinity*, but alſo the *Satisfaction* and *Expiation* of *Chriſt*, and in this indeed they are conſiſtent to themſelves; for the latter hath a manifeſt *Dependance* upon the former, and cannot poſſibly be underſtood without

without it, as I have ſhewn very briefly, but yet very clearly, in theſe *Papers* with which I now humbly preſent You; but yet what is this in effect, but to ridicule all the *Types* and *Sacrifices* of the *Law* of *Moſes*, and to ſay that they ſignifyed juſt nothing at all, That *Chriſt* was not our *Paſſover*, nor our *Sin* and *Treſpaſs-Offering*, and that when the *Apoſtles* compare theſe things together, it ſignifyed no more than if it had been a *Dream*, or ſome *diſtracted* and *Lunatick Imagination*, and that the *Old Teſtament* and the *Legal Diſpenſation* might well enough have been ſpared for any *Typical Relation* they had in them to the *New*, or to the *Diſpenſation* of *Chriſt*, and of the *Goſpel*?

Prodigioſa Fides & Thuſcis *digna libellis*,
Quæque coronata luſtrari debeat agna!

But yet as bold and impudent as the *Hereſie* of *Photinus* was, which ſeems to have been the true *Reaſon*, why it was ſo ſoon and ſo univerſally exploded, as being ſo open and ſo bare-fac'd an *Affront* put upon the *Credit* and *Authority* of the *Scriptures*, yet the *Sabellian* ſeems to me to have been much the leſs excuſable of the *Two*, being not

not only every whit as inconſiſtent with the expreſs *Declarations* of the *Holy Scriptures*, or ſuch legitimate Conſequences as may be fairly and unanſwerably deduc'd from them, but it is all of it *Cant* and *Myſtery* and *Phanatic Non-Senſe* into the bargain; whereas *Photinus* and his *Followers* did no queſtion proceed upon the ſame ground, upon which the *modern Revivers* of that *Hereſie* have done, that is, they looked upon the Doctrine of the *Trinity*, as an impoſſible and contradictious thing, and they would believe nothing of which they could not give ſome intelligible Account; a great Fault, I confeſs, when we ſpeak of a *Divine*, that is, a confeſſedly infinite and incomprehenſible *Subject*, but not ſo great as theirs, who make new difficulties to avoid the old, and to eſcape one *Myſtery* run into another, and that ſo ſtrangely freakiſh, and ſo palpably ridiculous, that it is a great *diſhonour* and *diſparagement* to the *Scriptures* to be thought to have impoſed ſuch whimſies upon the World for *Articles* of *Faith*, and the moſt *Sacred Myſteries* of *Religion*. *For the Doctrine of* Sabellianiſm *was no other than this*, (they are the Words of Your Neighbour Dr. *Cudworth* in his *Intellectual Syſtem*, p. 605.)

605.) *That there was but one Hypoſtaſis or ſingular, individual Eſſence of the Father, Son and Holy Ghoſt; and conſequently, that they were indeed but three ſeveral Names, or Notions or Modes of one and the ſelf-ſame thing. From whence ſuch Abſurdities as theſe would follow; That the Fathers begetting the Son, was nothing but one Name or Notion or Mode of the Deity's begetting another; or elſe the ſame Deity under one Notion, begetting it ſelf under another Notion. And when again the Son or Word, and not the Father, is ſaid to have been incarnated, and to have ſuffered Death for us upon the Croſs; That it was nothing but a meer Logical Notion or Mode of the Deity, that was incarnate and ſuffered, or elſe the whole of the Deity under one particular Notion or Mode only.*

It would have been very well *ſi ſic omnia dixiſſet*, although in this very Citation, there be ſufficient matter for a very juſt Reprehenſion; For, by the *Dr*'s Favour, the *Sabellian* Doctrine is by no means a Conſequence of this *Propoſition*, *That there is but one* Hypoſtaſis, *or ſingular, individual Eſſence of the Father, Son, and Holy Ghoſt*, ſo far as the *Divinity* of all the *Three Perſons* is concerned; for the *divine* Nature in them all is, to uſe his own way of

of Expreſſion, *ſingularly, individually, numerically the ſame*, as I ſhall now immediately ſhew, and yet for all that the *Sabellian* Doctrine ſtill continues to be as falſe and as abſurd as ever.

But ſo extremely cautious was the *Orthodox Doctor* of running into the *Hereſie* of *Sabellius*, That he not only denys the *Three Perſons* of the *Trinity* to have *One ſingular, exiſtent Eſſence*, but to avoid an Aſſertion, which to him ſeems to be ſo full of abſurdity, and the more effectually to baffle *Atheiſm*, which ſays there is no God, he tells us, if we will believe him, *That there are Three*, They are his own Words let him ſpeak for himſelf, *pag.*604. *It is evident from hence, that theſe reputed Orthodox Fathers, who were not a few, were far from thinking the Three Hypoſtaſes of the Trinity to have the ſame ſingular, exiſtent Eſſence; they ſuppoſing them to have no otherwiſe one and the ſame Eſſence of the Godhead in them, nor to be one God, than three individual Men, have one common ſpecifical Eſſence of Manhood in them, and are all one Man. But as this Trinity came afterwards to be decryed for Tritheiſtic; ſo in the room thereof ſtarted there up that other of Perſons Numerically the ſame, or having all one and the ſame ſingular,*

lar, existent Essence; a Doctrine which seemeth not to have been owned by any publick Authority in the Christian Church, save that of the Lateran Council *only.* In which words it is as plain as Words can express it, that he represents the *Orthodox Fathers* asserting the *Belief* of *Three Gods*, as much as *Three Men* are *Three Men*, numerically distinct, though having a specifical Identity with one another, and this I think is to assert *Three Gods*, if the Father, Son and Holy Ghost be as distinct from one another as *Paul* and *Apollos* and *Cephas*; for no man doubts but they were three several and distinct Men; nay he owns the thing to save us the trouble and the charge of proving it: For in the *Running-Title* of that very *Page*, he calls this *Trinity* of these *reputed Orthodox Fathers*, a *Tritheistic Trinity*, and afterwards when he condemns the Doctrine of a *singular, existent Essence* of *Novelty*, and by consequence disallows and disapproves it, as he had done deservedly the *Sabellian Doctrine* before, we must either conclude him to be himself a *Tritheistic*, a *Sect* for which I believe he may have a kindness, because he loves hard Words, or something else without either *stick* or *trick*, which I will not name,

becauſe his *Book* pretends to be written againſt it.

Neither was he barely content to have inſinuated thus much under the *Covert* of the reputed *Orthodox Fathers*, but p. 605. He is at it again, being wonderful zealous to expoſe and baffle this *Lateran*, *Popiſh Doctrine* of a ſingular, exiſtent Eſſence; *The Word* ὁμοούσιος, ſaith he, *as was before inſinuated by* Petavius, *was never uſed by Greek Writers otherwiſe, then to ſignifie the agreement of things numerically different from one another, in ſome common nature or univerſal eſſence, or their having a generical Unity or Identity of which ſundry Inſtances might be given; nor indeed is it likely, that the Greek Tongue ſhould have any Name for that, which neither is a thing in Nature nor falls under human Conception,* (viz.) *ſeveral things having one and the ſame ſingular Eſſence*; So that it is plain according to him, having already refuted and blaſted the *Sabellian* Doctrine, that if there be indeed a Trinity of Divine Perſons, it conſiſts of Three ſeveral Natures numerically different; although they have a ſpecifical ſameneſs or Identity with one another, that is, in plain *Engliſh*, *there are Three Gods*, let Nature and the Scripture ſay what they pleaſe; for

for they do both of them assure us, *there is but One*; but in regard he hath no where declared for any *Trinity* at all, as it is his Custom to lye close in a difficult Point, only hath made it his business in a multitude of Words, to expose the Trinity of the reputed *Orthodox Fathers*; therefore the most that *Charity* it self can allow him, if it were to step forth, and speak his most favourable *Character* to the *World*, is, *That he is an Arian*, a *Socinian*, or a *Deist*; and therefore he will oblige us very much in the close of the next *Volume*, (which is expected to come out upon the *last* day of the *last Platonic Term*; for the *Intellectual Universe*, like the *mundus aspectabilis*, is to consist of *Two Globes*, of which the *Celestial* that is the biggest, is yet to come) among which of all these reputed *Orthodox* Divines he hath enroll'd and listed himself.

Nay, not yet satisfyed with having, a Man would think, sufficiently betray'd the most sublime and sacred *Mystery* of the *Christian Faith*, he confirms and inculcates the same thing by new *Arguments* and fresh *Examples*, in what he saith afterwards, *p.* 611. of the *Orthodox Fathers* condemning and disallowing the use of the words

Μονοούσιος and Ταυτοούσιος in the declaration of their Doctrine and Sentiments concerning the *Bleſſed Trinity*, and yet *p.* 605. after having repreſented the Abſurdity and Folly of the *Sabellian* Doctrine, he tells us, *That ſhould it be averred, that this* Trinity *which we now ſpeak of* (the reputed *Orthodox Trinity* of the reputed *Orthodox Fathers*) *was not a* Trinity *of meer Names and Notions, as that of the* Sabellians, *but of diſtinct* Hypoſtaſes *or* Perſons; *then muſt it needs follow, (ſince every ſingular Eſſence is an Hypoſtaſis, according to the Sence of the* Antient Fathers) *that there was not a* Trinity *only, but a* Quaternity *of* Hypoſtaſes *in the* Deity: *Which is a thing that none of thoſe* Fathers *ever dreamed of*; perhaps not, and how it came into the *Doctours Head*, or where the neceſſity of the conſequence lies, that if there be three Perſons in the Deity, there muſt be four, I cannot Imagine, and I refer my ſelf as I ſaid before to the ſecond part of his *Moreh Nevochim*, to reſolve this ſcruple together with the other; for till that *Book* comes out, which I am very much afraid it will not do, till a little after the coming of *Elias*, it is more then probable this difficulty will never be explained, only thus much we learn in the mean

mean time, by what he hath already declared, that if he do believe a *Trinity* at all, it is a *Trinity* of three ſeveral and diſtinct *Hypoſtaſes* or ſingular exiſtent *Eſſences*, numerically diſtinct from one another, and that if there be three ſuch *Hypoſtaſes*, there muſt be four, which is abſurd, therefore there is no *Trinity* at all, *quod erat oſtendendum*, the very thing he all along deſigned to ſhew.

ὦ μοι ἀναιδείην ἐπείμενε, κερδαλεόφρον!

And yet this is the Man that can neither ſpeak a common *Truth* nor a notorious *Falſhood*, but out ſteps *our ſelf*, and ſometimes *we our ſelves* a kind of a *Platonic Triad* of Impertinents, the Doctor, the Profeſſour, and the Maſter or Keeper, in the Imperial Stile of Patents and Proclamations, as if *R. C.* and *C. R.* were the ſame, the beſt and the wiſeſt of Princes and of Men, and a ſmall *Enthuſiaſt*, a *Roſicrucian Brother*, with his Girdle ſtuck with *Noes*, and *Henades* and *Antoagathotetes*, and ſuch like *Platonic* and *Bombaſtic Baubles*, whoſe *Book* inſtead of being, as it calls it ſelf, an *Univerſe*, is a *Chaos* of crude and indigeſted *Notions*; an *Abyſs* of bottomleſs *Vanity* and *Oſtentation*, as *Intellectual*, as

the *Scholaſtic Intelligences* themſelves, that move thoſe Orbs which are no where to be found, and a true *Syſtem* by the ſame ſort of *Figure*, by which a *True Proteſtant* is no *Proteſtant* at all. But my Zeal for the Honour and Credit of our *Religion* tranſports me, I am afraid, to an immoderate Degree, a Degree that would very ill comport with the known *Mildneſs* and *Mercy* of Your *Nature*, but that I hope You will conſider with Your ſelf, that there is a Juſtice in *Cenſures*, as well as there is in *Puniſhments*, and that no Man in the *World*, let him be who he will, can be too ſharply or ſeverely dealt with, who under pretence of defending *Chriſtianity* hath betrayed it, and who after comparing ſo many *Heathen* and *Philoſophic Trinities* together with the *Chriſtian*, declares that the laſt of them, if it be any thing at all, is a *Trinity*, not of *Perſons* but of *Gods*, and by conſequence hath very ſliely endeavoured, under pretence of repreſenting the *Opinion* of the *Orthodox Fathers*, to expoſe that *Doctrine* to the ſcorn and contempt of all conſidering Men; and if he himſelf, or any body for him, can put any other *Interpretation* upon it, than I refuſe no Puniſhment nor any Diſgrace; beſides, that it is to be conſidered,

ſidered, that he will not allow the *Pagans* themſelves to have been ſo abſurd and fooliſh as to have paid their *Worſhip* to many ſupreme and independent Beings, and by vindicating them, it is manifeſt that at the ſame time he is to be underſtood to declare againſt it himſelf, otherwiſe this would not be to *vindicate*, but *accuſe*, and therefore when he repreſents this to have been the *Opinion* of the Fathers, That the *Three Perſons* of the *Trinity* differ only from one another as *Three Men* do, by a Numerical Diſtinction, pertaking all of them of the ſame generical or ſpecific Nature *three* times repeated to no purpoſe; for at this rate there is nothing in the *one*, which is not in the *other*, what is this but to repreſent them under the ſame ill *Character*, as *Worſhippers* of three *Supreme* and *Independent Beings*; from which he endeavours to vindicate the *Pagans*; for if there be a diſtinct and ſeveral Divinity in each of the Perſons, which is not numerically to be found in any other, then is it manifeſt that they muſt all of them be *Independent*, for *one Divinity* cannot poſſibly produce *another*, which ſhall be Numerically different from it ſelf, and ſhall have equal perfection in all other reſpects, but only

that it is not the ſame; for then there is a poſſibility, that there may be as *many* or *more Gods* then there are *Men*: And ſo the *Pagans* need not be excuſed from *Polytheiſme*, that is, the *Worſhip* of more *Supreme* and *Independent Beings*, or may perhaps be miſtaken, if they were not guilty of it. To be *produced*, is plainly the *Character* of a *Creature*, and to be *Uncreated* and *Independent*, that of *God*; ſo that if there be *three Divinities* Numerically diſtinct, there muſt alſo be *three Supreme* and *Independent Beings*, which being a poſition ſo frequently Condemned *in Terminis* by the *Doctour*, as it does very well deſerve, it is plain he had no other deſign in ſetting down the *Sentiments* of his *reputed Orthodox Fathers*, as to the manner in which the *three Hypoſtaſes* of the *Trinity* may be ſaid to be *three* and *one* at the ſame time, but only to ſhew the World that they were but *reputedly Orthodox*; and to explode the *Doctrine* of the *Trinity* together, for he declares there can be no other *Trinity* but this.

Theſe things are ſo plain againſt him, that I am of opinion he would not have dared to *Print* thoſe *Pages* by themſelves, wherein he ſets down the opinion of his *Orthodox*

Orthodox Fathers, and explodes the *Doctrine* of a *ſingular exiſtent Eſſence*; but that he had a reaſonable *ground* of *Hope*, that in ſo vaſt an heap of *Trinitarian Impertinence*, which he hath amaſſed together out of *Heathens* and *Philoſophers*, rather to gratifie an *affectation* of *appearing* learned, then for any Service it is like to do the *World*, this mock repreſentation of the *Bleſſed Trinity* might be the leſs regarded, by the ſound and ſober part of the *World*, and yet might be ſure to have its deſigned *Effect* upon ſuch as were *Heretically* or *Schiſmatically* given, and that he might not ſeem ſo much to have baniſhed this Doctrine out of the World, a thing which he will find too difficult for all his *Craft* and *Sophiſtry* to accompliſh, as to have loſt it in a *Wood* by chance, without being able to find it any more, but though he cannot find the *Trinity*, yet it is not to be queſtioned but the *Trinity* will find him, if he do not ſeriouſly repent and publickly recant the horrid Indignities which he hath caſt upon it.

The notion of three *Supreme* and *Independent* Beings, is therefore an Abſurd and Fooliſh Notion, not only becauſe it makes three Gods to no purpoſe, there being nothing

thing in any one which is not in the other, but alſo becauſe it is an impoſſible one into the bargain. For to the notion of this *Supreme* and *Independent* Being the attribute of *Omnipreſence* does of neceſſity belong; wherefore in the caſe of *three Gods*, that is, three *Supreme* and *Independent* Beings, Numerically diſtinct, although ſpecially the ſame, there muſt alſo be *three Ubiquitary* or *Omnipreſent Natures* at the ſame time, ſo that they muſt of neceſſity imbibe and penetrate each other, by ſuch a kind of knack, as the Doctour out of the *Greek Fathers* is pleaſed to call ἀμφεριχώρησις or *Circuminſeſſion*; and ſo being ſuppoſed before hand to be *Specifically* the ſame, it is now the ſame thing, by reaſon of this mutual penetration and total Inbibition of each others ſubſtance, as if they were the ſame Numerically too; and in this appears the Non-ſenſe of *Polytheiſm*, that is, the worſhip of many ſuch *Supreme* and *Independent* ſubſtances, if indeed there were ever any to be found that have been ſo ſtupid to be guilty of it, that it ſuppoſes more *Omnipreſent Immaterial Natures* then one, which if it be once granted to be a poſſible thing, there is no reaſon why it may not alſo be poſſible, that there may be

p. 617. line

be as many *Independents* in Heaven, as there are upon Earth, and all of them having the ſame Underſtanding, Will, and all other Attributes ſo many times Numerically repeated, that there may be a Ballance of Power, an Harmony of Sentiments, and a Concurrence of Will to hinder them from falling out or ſquabling among themſelves, ſo as at this rate, not only *Varro*'s *Catalogue* would be encreas'd and ſwell'd to a proportion more prodigious then that ever was eſteemed, but even *Conception* and *Arithmetick* would fail to find a thought or a number to expreſs them.

The Doctour was not inſenſible how very invidious it muſt needs appear, to charge the *Orthodox Fathers*, and more eſpecially *Athanaſius* himſelf, with aſſerting Three Gods Numerically diſtinct, and therefore, though he was reſolved to lay it home upon them, partly to expoſe that Doctrine as it deſerves, and partly to ſhow the abſurdity of a ſingular exiſtent Eſſence Numerically the ſame in three ſeveral Perſons, which he would have us believe to have been ſo great, that the Fathers ran into *Polytheiſm* to avoid it, and by both of theſe means to open a fair paſſage for *Ariani*-

ſm

rianiſm to enter in, and take poſſeſſion of the minds of his Readers; yet he draws off and on by very Artificial Movements; for thus he tells us after a Multitude of Citations, as his manner is, *p.* 606. *From all which it is unqueſtionably evident, that* Athanaſius *did not by the word* Homoouſios *underſtand, that which hath the ſame Singular and Numerical Eſſence with another, but the ſame common, generical or ſpecifical only; and conſequently that he conceived the Son to be co-eſſential or conſubſtantial with the Father, after that manner*, that is, in plain *Engliſh* he conceived the Father and the Son to be two ſeveral and diſtinct *Gods*, and again, *p.* 612. (which is falſly marked 596) he hath theſe words: *And now upon all theſe conſiderations, our* Platonic Chriſtian *would conclude, that the* Orthodox Trinity *of the* Antient Chriſtian Church, *did herein agree with the genuinely* Platonic Trinity, *that it was not* Monoouſian; *one ſole ſingular Eſſence, under three Notions, Conceptions or Modes only, but three* Hypoſtaſes *or* Perſons, *as likewiſe the right* Platonic Trinity *does agree with the* Antient Orthodox Chriſtians *in this, that it is not* Heteroouſian *but* Homoouſian, *Co-eſſential or Conſubſtantial; none of their* three Hypoſtaſes *being Creatures or particular Beings made*

made in time, but all of them Unconceived Eternal *and* Infinite. And this I think again is to repreſent the *Orthodox Trinity*, as conſiſting of three ſeveral *Deities*, or *Divine Subſtances* Numerically diſtinct, but ſpecifically the ſame, which is the true Interpretation of all thoſe cramp words, that they are *Homoouſian*, that is, ſpecifically Co-eſſential and Conſubſtantial, not *Monoouſian* nor *Tautoouſian*, that is Numerically the ſame, nor *Heteroouſian*, that is, ſpecifically or generically different from each other, and this, I take it, is to expoſe the *Orthodox Trinity*; but he goes on, and I muſt follow him, *Notwithſtanding all which*, ſaith he, *it muſt be granted, that though this* Homoouſiotes, *or Co-eſſentiallity of the three Perſons in the* Trinity, *does imply them to be all God, yet does it not follow from thence of neceſſity, that they are therefore one God.* No, by no means, but it follows unavoidably, that they are *three Gods*, and that is it which the *Doctor* would intimate when he tells us that it does not follow from thence of neceſſity, that they are one God; implying that the contrary does manifeſtly follow, and ſo good Night to the *Trinity*, a Doctrine which ran the reputed *Orthodox Fathers*, by which it is implyed

implyed, that they were not really ſo, into ſo many abſurdities, and ſo foul miſtakes: But this is not all; *What then*, ſaith he, *ſhall we conclude that* Athanaſius *himſelf alſo entertained that opinion before mentioned and exploded; of the* three Perſons *in the* Trinity, *being but* three Individuals *under the ſame ſpecies (as* Peter *and* Paul *and* Timothy*) and having no other natural* Unity, *or* Identity *then Specifical only? Indeed ſome have confidently faſtned this upon* Athanaſius, *becauſe in thoſe* Dialogues *of the* Trinity, *publiſhed amongſt his works, and there Intituled to him, the ſame is groſly owned, and in defence thereof, this abſurd* Paradox *maintained, that* Peter, Paul *and* Timothy, *though they be* three Hypoſtaſes, *yet are not to be accounted* three Men, *but only then, when they Diſſent from one another, or diſagree in* Will *or* Opinion. *But it is certain, from ſeveral paſſages in thoſe* Dialogues *themſelves, that they could not be written by* Athanaſius, *and there hath been alſo another Father found for them*, to wit, *Maximus* the *Martyr.* And this is wonderful pleaſant; *Indeed ſome have confidently faſtened this upon* Athanaſius, as if the baſhful *Doctour*, whoſe *Chin* muſt be acknowledged to be very *Modeſt* and *Maidenly*, whatever

ver his *Forehead* may be, had not done exactly the ſame; for he makes *Athanaſius* himſelf expreſly to aſſert a *Specifical Unity* of the *Three Perſons*, and what *cloſer Unity* there is, unleſs it be the *Numerical*, I do not underſtand, and I challenge him to explain, unleſs it be the *Emperichoretic* or *Circumin-ſeſſive*, a couple of very fine words to ſignifie juſt nothing at all, for it is every whit as hard to underſtand at this rate, how there ſhall be *Three Perſons Specifically*, as how they ſhall be *Numerically* the ſame; nay, they will be *Numerically* the ſame, whither we will or no; for if they are all *Omnipreſent*, if they do mutually and neceſſarily and eternally *penetrate* and *imbibe* one another, if they have the ſame *Will*, *Underſtanding*, *Affections*, *Operations* and *Effects*, I think it is all one, as if they were *Numerically* the ſame, and I know not what notion of *Numerical* or *Individual* can be more preciſe and exact then this is, ſo that this *Emperichoreſis*, that is *Gim-crack*; for that is the proper *Engliſh* of the word not *Circuminſeſſion*, as the *Learned Doctour* hath rendred it, inſtead of explaining the *Trinity*, perfectly deſtroys it. Nay, *Notwithſtanding this* (for you muſt know the *Doctour* did not bring off *Athanaſius*, but with

with a deſign to bring him on again) *thus much muſt not be denied by us, that* Athanaſius, *in thoſe others his reputedly genuine Writings, doth ſometimes approach ſo near hereunto (that is, to the making the* Unity *of the* Three Perſons *to be* Specifical *only) that he lays no ſmall ſtreſs upon this* Homoouſiotes, *this* Co-eſſentiality *and* common Nature *of the* Godhead, *to all the* three Perſons, *in order to their being* one God: And indeed the Citations by him thereafter immediately produced, do ſufficient prove, that he did ſometimes lay the whole ſtreſs and weight of the matter upon it; but yet not with ſo much ſteadineſs and reſolution, but that *p.*614. he begins to repent his Bargain; for there the *Doctour* tells us, *That* Athanaſius *elſewhere plainly implyeth, that this common Eſſence or Nature of the* Godhead, *is not ſufficient alone, to make all the three* Hypoſtaſes *one* God, *as in his* Fourth Oration *againſt the* Arians, *where he tells us, that his* Trinity *of* Divine Hypoſtaſes *cannot therefore be accounted* Three Gods *nor* Three Principles, *becauſe they are not reſembled by him to* Three Original Suns, *but only to the* Sun *and its* Splendor, *and the* Light *from both. Now* Three Suns, *according to the* Language *of* Athanaſius, *have* Κοινὸν τῆς φύσεως καὶ οὐσίας, *a* common

common Nature, Eſſence *and* Subſtance, *and therefore are* Co-eſſential *or* Conſubſtantial; *and ſince they cannot be accounted* one Sun, *it is manifeſt, that according to* Athanaſius, *this* Specific Identity *or* Unity, *is not ſufficient to make the* Three Divine Hypoſtaſes One God. And what is this but plainly to contradict and overthrow all that he had ſaid elſewhere concerning the *Specific Unity* of the *Three Perſons*; for if they are not *One*, as *Three Original Suns* are *One*, then are they not *Specifically* the ſame, which was the very thing *Athanaſius* had in other places affirmed: Again, if they are not *One* after this manner, how then are they *One?* Why as the *Sun*, the *Splendor* and the *Light*; an hopeful *Trinity* indeed! For the *Splendor* and the *Light* are but two words, as I take it, for one and the ſame thing, and ſo we have loſt one *Hypoſtaſis* already, and what if the *Splendor* and the *Sun* ſhould not be really diſtinguiſht neither? What then becomes of this excellent compariſon? For certain it is, that the *Light* or *Splendor* is not in it ſelf a real *exiſtent* thing, but only the reſult or effect of the preſſure of the ſubtle matter in the *Body* of the *Sun*, upon the *Viſionary Organs* of *Animals* capable of being

ing affected with it; it is a relative or conditional appearance, reſulting from the preſſure of that ſubtle matter, and the diſpoſition of a *Nerve* or *Organ* rightly prepared to receive that preſſure, and this impreſſion, if it be ſtrong and indiſtinct, it is called *Splendor*, if it be more gentle and diſtinct it hath the Name of *Light*, but now certainly no Man ever affirmed that the preſſure, and the *Body* preſſing, are in reality different from one another, any more then a ſhape or colour, and the Body ſhaped or coloured can be; and by the ſame reaſon the *Sun* and its *Splendor* or *Light* have not any *real*, but only an *imaginary*, *relative* or *notional diſtinction*, ſo that whatever becomes of the *Rhetorick* of this Compariſon, it is certain that it favours neither of a ſound *Philoſopher* nor a ſound *Divine*. But it is ſtill more expreſs againſt this *Specific Identity*, what the *Doctor*, immediately after alledges out of his *Writings*, ἔτι τρεῖς ὑποστάσεις, &c. Neither do we acknowledge *Three Hypoſtaſes*, divided or ſeparated by themſelves (as is to be ſeen corporeally in Men) that we may not comply with the *Pagan Polytheiſm*. *From whence it is evident, as the* Doctour *infers, that neither three ſeparate Men, though Coeſſential*

eſſential to Athanaſius, *were accounted by him to be one Man, nor yet the Community of the* Specific Nature *and* Eſſence *of the* Godhead, *can alone by it ſelf exclude* Polytheiſm *from the* Trinity, *wherefore the true reaſon, why* Athanaſius *laid ſo great a ſtreſs upon this* Homoouſiotes, *or* Co-eſſentiality *of the* Trinity, *in order to the* Unity *of the* Godhead *in them, was not becauſe this alone was ſufficient to make them one God, but becauſe they could not be ſo without it*; Which laſt thing he ſpeaks not only as the opinion of *Athanaſius*, but his own; for what elſe is the meaning of the running *Title* of *p.* 614, 615. *Co-eſſentiality* neceſſary to the *Unity* of the *Godhead*? and that by *Co-eſſentiality* he means a *Specifical Identity*, not a *Conſubſtantiality* of ſingular *exiſtent Eſſence*, we have already ſufficiently ſeen, that being an opinion, which he hath endeavoured with abundance of pains and induſtry, to explode out of the World, but with how little Skill or Judgment we ſhall diſcern more clearly by and by.

To the ſame purpoſe with the former *Citation*, is what he tells us farther *p.* 616. *That though* Athanaſius *no where declare, the* Three Hypoſtaſes *of the* Trinity *to have one and the ſame* ſingular Eſſence, *but on the con-*

trary, denies them to be Monoousian; *and though he lay a great ſtreſs upon their* ἰδιότης ἑνώσεως *their* Specific *or* Generic Unity *and* Coeſſentiality, *in order to their being* oneGod; *for as much as without this they could not be* God *at all*; *yet doth he not rely wholly upon this, as alone ſufficient to that purpoſe, but addeth certain other conſiderations thereunto to make it out, in manner as followeth:* but let what will follow, it ſeems to me very manifeſt without examining the particulars propoſed, that the *Doctour* and *Athanaſius* too, if he have repreſented him aright, are certainly very much beſide the mark; for if the *Unity* of the *Trinity* be only *Specific*, then it is plain that it is not *Numerical*, and there can be nothing but a *Numerical Identity* that can excuſe the *Three Perſons* from being *Three* ſeveral and diſtinct *Gods*, for if they be not *Three Perſons Numerically* the ſame, as to the common ſubſtance of the *Divinity*, which belongs to them all, then each Perſon is likewiſe a *Divine ſubſtance* by himſelf, *Numerically* diſtinguiſh'd and ſeperate from the other two, ſo as the *firſt ſubſtance* is not the *ſecond*, nor the *ſecond* the *third*, nor the *third* the *firſt*, and if this be not plainly to introduce *Polytheiſm*, that is, a *Belief*

lief and *Worſhip* of *three diſtinct* and *Independent Gods*, then I would fain know what is? Notwithſtanding that the admiſſion of *three* ſuch ſeveral *Divine Subſtances*, be loaded with as great difficulties, and be every whit as hard to underſtand, as the *Lateran Trinity* which the *Doctour* would expoſe, as hath been already ſhewed, and though that be indeed the only *Trinity* which the *Scripture* teacheth, and which the firſt *Chriſtians* of *Apoſtolic* ſimplicity and antiquity believed, as ſhall be hereafter more particularly declared.

But what are the Expedients propoſed by the *Doctour* out of *Athanaſius*, to ſecure the oneneſs of the *Deity*, and to exclude *Polytheiſm*; notwithſtanding the *Trinity* conſiſts of *Subſtances*, which are no more then *ſpecifically* the ſame, but have a *Numerical difference* from one another? Why firſt he tells us, *That this* (the *Athanaſian Trinity*) *is not a* Trinity *of* Principles, *but that there is only one* Principle *or* Fountain *of the* Godhead *in it*, *from which the other are derived*; *thus does he write in his fifth Oration*, μία ἀρχὴ, καὶ κατὰ τοῦτο εἷς Θεός *There is but one* Principle, *and accordingly but one* God. But what does he mean by *one Principle*, are there *Three Divine Subſtances* or

no? if there are not, then there is but *One*, *Numerically* and *Individually One*, and by conſequence, either there is no *Trinity* of *Divine Perſons*, or they do all of them belong to that *one Divine Subſtance*, which is not *ſpecifically*, but *Numerically* one and the ſame. If there are *three Subſtances* properly *Divine*, that is, *Eternal* and *infinitely perfect*, then either one proceeds or is begotten, by way of emanative cauſality from the other, and ſo though there are not *three Principles*, yet there are *three Gods* notwithſtanding, and, *à parte poſt*, *three Independent Beings*, in as much as that *Subſtance* which is not only begotten or produced, but may be deſtroyed, is not a *Divine* or *infinitely* perfect *Subſtance*, but a meer *Creature*, obnoxious to *Ruin*, and ſubject to the *Will* and *Power* of its firſt cauſe, it is indeed *Dependent* in one ſenſe, in as much as every Emanative effect hath a perpetual dependence upon its Emanative cauſe, but yet it is ſuch a dependence as the cauſe it ſelf cannot take away, and therefore if the *Cauſe* be *Eternal*, the *Effect* muſt be ſo too. Beſides that, it is perfect Non-ſence, as I have already ſhewn, for one *Divine Subſtance* to beget or produce another, either by an Emanative *Power*, or by any other

other *Power* whatſoever, which it may exert or ſuſpend *pro Arbitrio*, and as it pleaſes: For the *Subſtance begetting* and *begotten*, being both of them *ex Hypotheſi*, otherwiſe they cannot be *Divine Subſtances*, infinitely perfect and omnipreſent, indued with the ſame inclinations of *Will*, and the ſame degree of *Underſtanding* and *Power*, exerting the ſame Operations and concurring to the ſame Effects, mutually imbibing and penetrating one another, it is the ſame thing as if they were *Numerically* the ſame, and it is impoſſible to conceive them otherwiſe then ſo, neither is it to any purpoſe at all that it ſhould be otherwiſe, and if it be once admitted that otherwiſe it may be, there may be *infinite Divine Subſtances* for ought we know, all of them *Omnipreſent* and *Infinitely perfect* to no more or no other purpoſe, then if there had been but one; and where this Divine facundity will ceaſe, we can no more conceive then how it is poſſible for it to begin.

Again, if they do not proceed from one another by way of Emanation, then they are not only τρεῖς Θεοί, but τρεῖς ἀρχαί not only *three Gods* but *three Principles* likewiſe, *three Abſolute* and *Independent Beings*, according to the *Doctrine* of the

Marcioniſts, and ſo the former inconvenience returns again; for there may be *three*, or *thirty*, or *three hundred Thouſand Divine Subſtances* as well as *Three*, which muſt be granted to be the extremity of extravagant *Nonſence*, and if it be once admitted, will excuſe and juſtifie the moſt abſurd *Polytheiſm* in the World, the worſhip of *Gods* that are infinite in number, and all of them *Supreme*, *Self-exiſting* and *Independent*, and all of them to no more purpoſe, then if they were *exactly* and *Numerically* the ſame, *imbibing* and *penetrating* each other, and having a *Community* of *Will*, *Underſtanding*, *Operations* and *Effects*, ſo that they cannot poſſibly be diſtinguiſht from being the ſame.

But in the next place he tells us, *Athanaſius* further addeth, *That the three* Divine Hypoſtaſes *are not* μεμεισμέναι *and* κεχωρισμέναι *ſeparate and disjoyned beings, but* ἀδιαίρετοι *indiviſibly united to one another*, p.616,617. By which, if he mean the ſame with the ἐμπεριχώρησις or *Circumin ſeſſion*, which is the next expedient of working a cloſer *Union* between *Subſtances Numerically* different from each other, it hath been already ſufficiently conſidered and deſervedly exploded, but otherwiſe then this, I know not what

what to make of it, and ſo I let it paſs together with that other, to which it is ſo like, that they are more then Twins, and have not ſo much as a *Numerical Diſtinction*, for one great piece of *Enthuſiaſm* ſplit into two, only to ſwell a *Book* that is too big already, and adorn'd with *Quotations*, to pleaſe a ſort of Men that have a *Veneration* for *Greek Authorities*, beyond what they have for *Engliſh Senſe*.

Laſtly, The ſame Athanaſius *in ſundry places, ſtill further ſuppoſes thoſe three* Divine Hypoſtaſes, *to make up one entire* Divinity *after the ſame manner, as the Fountain and the* Stream *make up one entire* River; *or the Root and the* Stock *and the Branches one entire* Tree: *And in this ſence alſo, is the whole* Trinity *ſaid by him to be* μία θεότης, μία φύσις *and* μία οὐσία *and* εἷς θεὸς *one* Divinity, *and one* Nature, *and one* Eſſence. *And accordingly the word* ὁμοούσιος *ſeems here to be taken by* Athanaſius *in a further ſenſe, beſides that before mentioned; not only for things agreeing in one common and general Eſſence, as three* Individual Men *are Co-eſſential with one another; but alſo for ſuch as concurrently together make up one entire thing, and are therefore joyntly Eſſential thereunto. For when he* p. 619.

he affirmeth τὸ φυλόν εἶναι εἴζης ὁμοφυὲς, καὶ τὰ κλήματα ὁμοίωμα τῆς ἀμπέλου, *that the* Tree *is* Congenerous *or* Homogenial *with the* Root, *and the* Branches *Co-eſſential with the* Vine; *his meaning is, that the* Root, Stock *and* Branches *are not only of one kind, but alſo altogether make up the entire* Eſſence *of one* Plant *or* Tree. *In like manner, thoſe three* Hypoſtaſes, *the* Father, Son *and* Holy-Ghoſt, *are not only Congenerous and Co-eſſential, as having all the* Eſſence of *the* Godhead *alike in them, but alſo as concurrently making up one entire* Divinity.

In which words it is prodigious to me, and will I perſwade my ſelf be ſo to you alſo, when I ſhall have repreſented my *Sentiments* concerning them, to conſider firſt the *Impertinence* of this fourth and laſt particular it ſelf, to the end, for which it is made uſe of by the *Doctour*, and *ſecondly* the ſtrange inconſiſtence of *Athanaſius* with himſelf, if the *Doctour* have truly repreſented him, and *thirdly*, the manifeſt contradiction of which the *Doctour* finds himſelf guilty, without any other evidence then what he produceth himſelf, as to the ſignification of the word ὁμούσιος.

That which he aſſerted, *p.* 614. was that *Co-eſſentiality* or *Specifical Identity* was neceſſary

ceſſary to the *Unity* or *Sameneſs* of the *Godhead* in the *three Perſons* of the *Bleſſed Trinity*, but that it was not of its ſelf ſufficient, and therefore *p.* 616. he addeth certain other conſiderations thereto to make it out, of which conſiderations this which I have laſt tranſcribed is the laſt, by which the *Unity* of the *Godhead* is reſolved into an *Unity* of *Integrant* or *conſtituent parts*, with relation to the whole, in which they are all *United*, and become as it were *one* with *one another*, by their *Univerſal* concurrence to make up that, which conſiſting of all theſe in confederacy together, is under one denomination called the whole.

But he did not conſider that this *Specific Unity*, which is nothing elſe but the agreement of ſeveral ſuch wholes together, or of things that are conſidered as entire and perfect in themſelves, in the ſame common nature, and this other *Unity* reſulting from the conſpiracy of the parts, to make up the whole, are inconſiſtent together. For tho' it be true indeed, that in an whole conſiſting of ſimular parts, as in an heap of *Sand*, a flake of *Ice*, a maſſy *Stone* or *Marble*, a pain of *Wainſcot* or *Glaſs*; there is a *Specific Unity* of the ſimilar parts of which theſe things conſiſt, as well as a confederacy of them altogether,

altogether, to conſtitute that which is conſidered as the whole reſulting from them, yet the *Specific Unity* and the *Unity* of *Integration*, are two ſeveral ſorts of *Unity* that have nothing at all to do with one another, and conſequently they cannot advance or improve each other, neither can the *Integral Unity* tye the *Specific* more cloſely then it was tyed before; nay, after all, they are both of them, not real, but imaginary *Unities*; for that which is *Specifically United*, is really diſtinct from that to which it is ſaid to be *United*, and is as much another thing and at as great a diſtance from it, as a Man living at *Bagdat* or *Grand Cairo*, and another at the ſame time inhabiting and reſiding at *London* can be, and ſo the parts of which the whole conſiſts, may each of them be conſidered as wholes by themſelves, and have no other *Band* of *Union* then only in our way of imagining or conceiving things.

But in ſuch integers or wholes as conſiſt of *Diſſimular* and *Heterogeneous* parts, there cannot be that which *Anaxagoras* called an ὁμοιομερεία or *Specific Unity* between parts of a different contexture and compoſition, as the parts of blood are

Specifically

Specifically United, and ſo of Nerves, Muſcels, Cartilages, Veins, Arteries, Bones, and the like, but a *Bone* and a *Nerve* are *Specifically* different; and ſo is a *Cartilage*, and a *Vein* and *Fibre*, becauſe they conſiſt of parts of a different contexture, it being nothing elſe but likeneſs of contexture, ſimilitude of Uſes and Properties and Conſiſtences, which makes the *Specifical Unity* in theſe things, and therefore in this caſe the *Integral Unity* can by no means advance or improve the *Specifical*, they being not only in all caſes *Unities* of a different, as I have ſhewed already, but in this, of an oppoſite and contrary nature, ſo that the one does manifeſtly deſtroy the other; and yet ſuch is the inſtance which the *Doctour* gives us out of *Athanaſius*, of the Root and Stock and Branches of a Tree, which are ſpecifically different from each other, becauſe of their different uſe, contexture and conſiſtence, although the Root of *one Vine* and the Root of *another* be *Specifically United*, and ſo as to the Stock and Branches.

Neither is that other compariſon of *Athanaſius* any better, concerning the Fountain and the Stream making up one entire River; for this is only an whole conſiſting of

of ſimilar parts, the *Particles* of all that *Water* which flows from the ſame *Fountain*, being all of them of the ſame nature and contexture; and though there be a *Specific Unity* between the *parts* and an *integral Unity* of them altogether, by which they make up and conſtitute the whole, yet theſe are two ſorts of *Unities*, which have nothing to do with one another, and both of them only imaginary, as hath been already declared, ſo that they cannot improve and ſtrengthen one another; and if this compariſon be ſtretched as far as it will go, it would follow that the *Unity* of the *three Perſons* in the *Bleſſed Trinity*, was only Imaginary, and Fantaſtick likewiſe, which is but to mock and ridicule the moſt ſacred and venerable Article of Religion; beſides that, there is nothing in the Stream, which was not once, I do not ſay virtually and eminently, but really, formally and ſubſtantially in the Fountain, nothing in the fountain which will not be in the ſtream, and this is exactly the *Sabellian Doctrine*, which *Athanaſius* himſelf did at other times ſo much and ſo deſervedly deteſt and abhor, that the *Father*, *Son* and *Holy Ghoſt* are in reality all of them the ſame, only that they differ

differ modally and reſpectively from one another.

Wherefore in the next place it will be very well worth our while to conſider a little, if you pleaſe, how extremely fluctuant and uncertain *Athanaſius* is, and how extreamly inconſiſtent with himſelf; for whereas it hath been above abundantly manifeſted, that *Athanaſius* did ſometimes reſolve the *Unity* of the *Godhead* into a *Specific Unity*, as *three Men*, Peter, Paul and *Timothy* are *one*, yet not being able to defend this notion from the Imputation of *Polytheiſm*, at other times he recants it, and will by no means ſtand to his word, as hath been ſeen already in his own words, as they are cited by the *Doctour*, *p.* 614. οὔτε τρεῖς ὑποστάσεις, *&c. Neither do we acknowledge* three Hypoſtaſes, *divided or ſeparate by themſelves (as is to be ſeen corporeally in Men) that we may not comply with the* Pagan Polytheiſm; he acknowledgeth they are *three Hypoſtaſes*, but not divided or ſeparated, as is to be ſeen corporeally in Men, that is, they are not *Specifically* the ſame; for whatſoever things are *Specifically United*, are at the ſame time ſuppoſed to be *Numerically* diſtinguiſhed from each other, and it is all one whether they be

be corporeal or incorporeal, for three Human Souls, which are, without queſtion, incorporeal beings, are as truly ſeparate and divided from each other by a *Numerical diſtinction*, as *three Stones* or *three Trees*, or *three Stools*, or *three Flowers*, or any other *three Bodies* or *three things* whatſoever: But this it ſeems was a way which *Athanaſius* had got, when he was at a dead lift, to diſtinguiſh between corporeal and incorporeal without, and contrary to, reaſon, as when he ſpeaks of the Cavil of the *Arians* againſt that ſaying of our *Lord*, *I am in the Father and the Father in me* ἤρξαντο διασύρειν τὸ ὑπὸ τῦ κυρίε λεγόμενον, &c. The *Arians* began to quarrel with that of our Lord, *I am in the Father and the Father in me*; objecting, how is it poſſible, that both the former ſhould be in the latter, and the latter in the former? Or, *How can the Father being greater be received in the Son who is leſſer? In way of reply whereunto*, ſaith the Doctour, Athanaſius *firſt obſerves, that the ground of this* Arian Cavillation, *was the groſſeneſs of their apprehenſions, and that they did* τὰ ἀσώματα σωματικῶς ἐκλαμβάνειν, *conceive of incorporeal things after a corporeal manner, and then does headd* ὁ γὰρ ὡς ἐκεῖνοι νομίζουσιν &c. *For the Father and the Son are not as they ſuppoſe*

Intel. Shft. p. 618.

"ſuppoſe tranſvaſated and poured out, one "into another as into an empty Veſſel; as if "the Son filled up the Concavity of the "Father; and again, the Father that of the "Son; and neither of them were full and "perfect in themſelves: For all this is pro-"per to bodies; wherefore though the *Fa-"ther* be in ſome ſence greater than the *Son*, "yet notwithſtanding may he be in him "after an incorporeal manner. But now if we ſpeak of an extended *Subſtance*; it is manifeſt that the *Arians* were thus far in the right, that a leſſer Extenſion, ſuch as is the *Humane Soul* and *Humane Nature* of *Chriſt*, which was all that they meant in this exception, cannot ſwallow up and receive into it ſelf a greater, and much leſs that which is infinite, as the *Divine Subſtance* was on both ſides acknowledged to be, and therefore to ſay that the Father was in the Son, that is to ſay, a greater extenſion in a leſs, after an *incorporeal manner*, was an abſurd and impoſſible reply; for Extenſion is the ſame in both caſes, and it is as impoſſible that the part ſhould be bigger then the whole in the immaterial, as in the material World.

How this Place of Scripture proves againſt the *Arians*, and by conſequence the

Socinians too ſhall be declared hereafter in the *Proceſs* of this *Addreſs*, which I perceive is like to ſwell to a much greater *Proportion* than I at firſt intended for it, and would as little ſuit with *Patience* on your part, as with good manners on mine, but that You are uſed to put a favourable *Interpretation* upon every thing that I do, and that where no *Offence* is taken on the one ſide, neither can there be any given on the other; but I cannot chuſe but take notice before I go any further, that this place of *Scripture*, by the Confeſſion of the *Arians* themſelves was an utter Enemy to the *Arian* cauſe, and in truth, I think the Scripture is ſo very flat and peremptory againſt it, that for a Man to profeſs himſelf at the ſame time to be an *Arian* and a *Chriſtian*, are two profeſſions that are plainly *incompetible* and *inconſiſtent* together; a Man ought to diſown the Authority of the Scriptures, before he ſets up for an *Arian* or *Socinian*, and it would be much leſs impious, and much more modeſt to do ſo, then at the ſame time, when a Man calls himſelf a *Chriſtian*, to oppoſe with the conſtancy of a good cauſe, or the Impudence peculiar to a bad one, that which is ſo plainly, ſo expreſly, ſo frequently,

quently, ſo *induſtriouſly* Revealed in the *Goſpel*.

Yet after all, *Athanaſius* being as little ſatisfied at ſometimes with this fine expedient, the diſtinction I mean betwixt *Corporeal* and *Incorporeal*, to ſalve the Unity of the *Godhead* in the *Trinity*, as with that other of the *Specifical agreement*, trys a third concluſion of the *Integral parts*, of which the *Phyſical totum* or *whole* is conſtituted and compoſed, and he illuſtrates it as hath been ſeen by the compariſon of a Vine, to whoſe Integrity the Stock, Root and Branch do p. 617. concurrently belong; *and in like manner*, ſaith the Doctour, as he thinks according to the *Sentiments* of *Athanaſius* himſelf, *thoſe* three Hypoſtaſes, *the* Father, Son *and* Holy Ghoſt, *are not only* Congenerous *and* Co-eſſential, *as having all the* Eſſence *of the* Godhead *alike in them, but alſo as concurrently making up one entire* Divinity. But herein was the *Doctour* very plainly, and very groſly miſtaken, for theſe two *Unities* as I have ſhown, are either oppoſite and inconſiſtent the one with the other, or elſe they are at leaſt *Unities* of a quite different nature, ſo that the one cannot improve or ſtrengthen the other, wherefore *Athanaſius* did not pitch upon this expedient, to make the *Specifick Unity* more cloſe, but only that being diſſatiſ-

fied with that way of Solution, and being loath, as he had reaſon, when it is ſo plainly Revealed, to part with his main poſition, which was, that there is but *one God*, notwithſtanding, that there are *three Divine Perſons*, he fled, as it were, for refuge, out of that Solution into this; which was as abſurd as the other, for as ſure as God is, he is a *Being ſimple* and *uncompounded*, neither is there any poſſible way to be conceived, wherein this notion may be rendred intelligible, unleſs it be by conceiving God to be, as he is, an *Infinite* and *Omnipreſent Extenſion*, endued with all poſſible bleſſedneſs and perfection, one part of which ſpace ſhall be looked upon as the *Father*, another as the *Son*, and another as the *Holy Ghoſt*, which bateing the Blaſphemy and Impiety of it; how fooliſh and how childiſhly abſurd it is, I leave to any Man of common Senſe and common underſtanding to conſider.

So that this way of removing the difficulty being every whit as *ineffectual*, and to as little purpoſe as the other; he was ſometimes forced upon the *Numerical eſſence* whether he would or no, "And accor-
p. 619. fin. "dingly, ſaith the *Doctor*, *Athanaſius* fur-
"ther concludes, theſe three Divine *Hypoſtaſes*

"ſtaſes have not a conſent of will only, but "eſſentially one and the ſelf ſame will, and "that they do alſo joyntly produce *ad Extra*, μίαν ἐνέργειαν the ſelf ſame *Energy*, "operation or action; nothing being pecu-"liar to the Son as ſuch, but only the "Oeconomy of the Incarnation, and for this he produces a place of *Athanaſius*; for which I referr you to *p.* 620. of his Book, for *I* care not for more Greek then needs muſt. *I* know the connexion of the word *accordingly*, which is the beginning of this excerption from the *Doctor*, was deſigned to confirm what he had ſaid that *Athanaſius* did ſometimes look upon the *Trinity*, as upon the conſtituent and concurrent parts, by which the whole is made up: "Accordingly whereunto, ſaith he, *Athana-"ſius* concludes, that theſe three Divine *Hy-"poſtaſes* have not a conſent of will only, "but *eſſentially*, one and the ſelf ſame Will. But by his good favour, this is ſo far from being a conſequence, that it is more *naturally* inverted quite the contrary way; for if they have one and the ſelf ſame Will, which Will, it is abſurd to ſay that it can be divided into three parts, then is it plain that that ſubſtance in which this Will reſides, muſt likewiſe of neceſſity be ſimple

and uncompounded, or elſe each perſon, if it have not a piece of a Will, which is a piece of Non-ſenſe, whether you reſpect the faculty in general, or any particular operation proceeding from it, muſt have a diſtinct Will by it ſelf; which though it *may* poſſibly be conſiſtent with a conſent of Will in them all *three*, yet with the ſelf *ſame* Will it is not, and therefore I rather look upon this, as the *Doctor* ought to have done, for another inſtance of the uncertain and fluctuating humour of *Athanaſius* then any neceſſary conſequence or reſult from the Fantaſtick Trinity of integration, which it is ſo far from, that the contrary is evidently true, if there be any ſuch thing as truth or demonſtration in the world; and in ſtrictneſs of Speech that other expreſſion of *Athanaſius*, which he cites in *pag.* 619. will bear no other ſenſe than this ἡ τοῦ υἱοῦ θεότης τοῦ πατρὸς θεότης ἐστι. *The Godhead of the Son, is the Godhead of the Father*; For this cannot be true of a Specifical Unity, though of a Numerical it may and muſt, for granting that all the *Three Perſons* have a Specifical agreement, yet the *Godhead* of the one, is not the *Godhead* of the other, any more then the Perſon of the one, is the Perſon of the other;

other; as *Peter* and *Paul* agree ſpecifically in the *Humane Nature*, but yet the *Humane Soul* of *Peter* is not the *Humane Soul* of *Paul*, any more then the *Two Perſons* of *Paul* and *Peter* are the ſame; and this I think is ſufficient to *demonſtrate* that *Athanaſius* did not certainly and conſtantly *determine* upon any thing, as to the *Modus* by which the *Three Perſons* are one God, only in general he was always ſtedfaſt and firm to this poſition, that there was but one God, notwithſtanding that there are *Three Divine Perſons*; and ſo having fairly diſpatcht this ſecond point, which was of the *inconſiſtency* of *Athanaſius* with himſelf; it is now time to proceed to the third thing propoſed to be *conſidered*, which was to ſhow that in this reſpect the *Doctor* is an exact *parallel* to the great *Athanaſius*, altho' in other reſpects the *compariſon* will not hold, for he is alſo troubled with that worſt ſort of ſelf-denyal, which conſiſts in palpably contradicting and varying from himſelf. For it is no longer ago then *p.* 605. that he told us, as he had it from *Petavius*'s own mouth, (*a perſon well acquainted with Eccleſiaſtick Antiquity, page* 604.) *that the word Homoouſios was never uſed by greek Writers otherwiſe, then*

"to signifie the agreement of things *Nume-*
"*rically differing* from one another, in some
"common *Nature* or *Universal Essence*; or
"their having a *Generical Unity* or *Identity*,
and what he affirms here of all the *Greek*
Writers in general, that he saith more par-
ticularly concerning *Athanasius* himself,
page 606. after many instances there pro-
duced, "from all which it is *unquestionably*
"evident, that *Athanasius* did not by the
"word ὁμοούσιος understand that which hath
"the same *singular* and *Numerical Essence*
"with another, but the same common, *gene-*
"*rical* or *specifical* only; and *consequently*,
"that he conceived the Son to be *Co-essential*
"or *Con-Substantial* with the Father *after* that
"*manner*, and yet here *page* 619. he hath
the confidence to tell us, that *Athanasius*
himself, a *Greek Writer* to be sure, and the
same *Athanasius* that he was before, that
this same *Athanasius* himself, one of the
Greek Writers that never used the word *Ho-*
moousios otherwise then for a *specific Uni-*
ty, but only now and then when they do
use it otherwise, as the *Greeks* have always
been observed to be of a very *changeable*
and *inconstant* humour, that this very
Athanasius Affirmeth, τὸ φυτὸν εἶναι ῥίζης
ὁμοφυὲς and τὰ κλήματα ὁμοούσια τῆς ἀμπέλου,
that

"that the Tree is congenerous or *homogeni-*
"*cal* with the Root, and the Branches *co-eſ-*
"*ſential* with the Vine, and his meaning is,
as it ſhould ſeem, "that *the Stock* and *Branches*
"are not only of one *kind*, but alſo altoge-
"ther make up the entire *eſſence* of one *Plant*
"*or Tree*; and this I think hath been ſuf-
ficiently proved to be another ſort of *Uni-*
ty, than that which is call'd *Specific*, neither
was this the only time, that the *Greek Wri-*
ter Athanaſius in ſpite of *Petavius* and his
Tranſcriber Dr. C. uſed the word *Homo-*
ouſios; after the ſame manner, for ſo the
Doctor himſelf tells us, *pag.* 606. out of
Athanaſius, τὰ κλήματα εἶναι ὁμοούσια καὶ συγγενῆ τῆς
ἀμπέλου that *the Branches are Homoouſious and*
congenerous with the Vine or with the Root
thereof; and this teſtimony is the more to
be *regarded*, not only becauſe it is alledged
by the *Doctor* himſelf, to the utter undoing
of his *general obſervation*, *pag.* 605. "that the
"word *Homoouſios* is never us'd otherwiſe by
"*Greek Writers* then to ſignifie the agree-
"ment of things Numerically *differing* from
"one another, in ſome common Nature or
"*Univerſal Eſſence*; But ſtill the rather be-
cauſe this is one of thoſe very Citations
from which the *Doctor* infers that *obſerva-*
tion as a legitimate concluſion in the bot-
tom

tom of that page. "From all which it is "unqueſtionably *evident*, that *Athanaſius* did "not by the word *Homoouſios* underſtand, "that which hath the ſame ſingular and Nu-"merical *Eſſence* with another, but the ſame "*common*, *generical* or *ſpecifical* only; and a-gain before this alſo *page* 598. ſpeaking of the *Platonick Trinity*, he hath theſe words: *The entireneſs of the whole* Divinity *is made up of all theſe three together, which have all* μίαν ἐνέργειαν "one and the ſame Energy or "Action *ad extra*, and therefore as the Cen-"tre, radious diſtance, moveable & circum-"ference may be all ſaid to be *co-eſſential* to "a Sphere; and the Root, Stock and Bows or "*Branches*, *co-eſſential* to an entire Tree, ſo "but in a much more perfect ſenſe, are the "*Platonick Tagathon*, *Nous* and *Pſyche*, *co-eſ-*"*ſential* to that ἐν τῷ παντὶ θεῖον that Divinity "in the whole *Univerſe*, neither was *Atha-*"*naſius* a ſtranger to this notion of the word "ὁμοούσιος alſo he affirming τὰ κλήματα ὁμοούσια καὶ ἀδιαίρετα εἶναι τῆς ἀμπέλου "that the *Branches* "are *coeſſential* with, and *indiviſible* from, the "*Vine*, and illuſtrating the *Trinity* by that "ſimilitude.

But notwithſtanding that at ſome times, the *Doctour* may look upon this *Unity* of Integration, not as a different *Unity*, tho' ſuch

ſuch it be moſt certainly, but as an improvement of the *Specifick*, which is the thing he drives at. *p.* 619. yet at others he is pleaſed to diſplay his ignorance in another way, and talks after ſuch a manner, as if the *Specific Unity*, and the *Unity* of *Integration* were the ſame; for ſo, *p.* 606. He not only tells us according to the *Doctrine* and *Language* of *Athanaſius*, τὰ κλήματα εἶναι ὁμοούσια καὶ συγγενῆ τῆς ἀμπέλου, "That the "Branches are *Homoouſios* (*Co-Eſſential* or *Con-ſubſtantial*) and *Congenerous* with the "*Vine*, or with the *Root* thereof. But he parallels this place of *Athanaſius* with another of *Plotinus*, where he affirms concerning the Soul, that it is θείων μεστὴ διὰ συγγένειαν καὶ τὸ ὁμοούσιον, "That it is full of *Divine* "things, by reaſon of its being *Cognate* or "*Congenerous* & *Homoouſios* with them. That is, by reaſon of its *Specifical* Agreement in the common *genus* of the *Immaterial* and *Incorruptible Nature*; for this was certainly the ſenſe of *Plotinus*, ſo that beſides the bare ſound of the words συγγενὴς and ὁμοούσιος which in theſe two Citations have as different Senſes, as it is poſſible for the ſame words to put on, there is no manner of congruity or agreement betwixt *Plotin* and *Athanaſius*, and yet the *Doctour* not only manifeſt-

manifeſtly implies there is, but after having alledged the Teſtimony of *Athanaſius*, he immediately ſubjoyns; "Beſides which, the "ſame Father uſes ὁμογενὴς and ὁμοουσιὸς and ὁμο- "φυὴς indifferently for ὁμοούσιος, in ſundry places, "none of which words can be thought to "ſignify an *Identity* of *ſingular Eſſence*, but only "of *Generical* or *Specifical*: Now the words, *beſides which* are manifeſtly uſed, if they have any ſenſe, to *ſtrengthen* and *corroborate*, what went immediately before, which was the place of *Athanaſius* concerning the *Unity* of *Integration* in the ſeveral parts of a *Vine*, which place being parallell'd with a place of *Plotinus*, concerning the *Specific Unity*, and back'd immediately by an obſervation which relates to nothing elſe; we muſt either ſay, that the *Doctor* talks impertinently and confounds the Elements of his *Intellectual Syſtem*, ſo that we may ſay of that, what *Ovid ſaid*, of ſuch another *Syſtem*, before this comely *Fabrick* of the *World*, was brought into that *beautiful* and *Majeſtic order* in which we now behold it, that it is,

——rudis, indigeſtaq; moles, (dem
Nec quicquam niſi pondus iners, congeſtaq; eo-
Non bene Junctarum diſcordia ſemina rerum.

And

And the ſame Character will be exactly true, of the *Intellectual Chaos*, which that incomparable *Poet* and *Philoſopher* gives us of the natural,

Quaq; erat & tellus, illic & Pontus & Æther,
Sic erat inſtabilis tellus, innabilis unda,
Lucis egens Aer, nulli ſua forma manebat,
Obſtabatq; aliis aliud, quia corpore in uno
Frigida pugnabant calidis, humentia ſiccis,
Mollia cum duris, ſine pondere habentia pondus.

Or elſe if the Character of an impertinent, be thought a little too ſevere and ſharp for a Man that is ſo proud and would be thought ſo learned, then you will do well the next time you ſee him, to put him in mind of an honeſt *Engliſh Proverb*, which is not to be found in *Suidas*, or *Zenodotus*, or *Michael Apoſtolius*, or any of the *Greek Paroemiographers*, that ever I have met with, *that the greateſt* Clerks *are not always the wiſeſt* Men; for if it be not *Impertinence*, it is downright *Non-ſenſe*, and who would think that ſo much inconſiſtent, contradictious, incoherent Stuff ſhould be the work of twice as many weary days and reſtleſs nights, as *Penelope* ſpent upon her unravelling *Loom*, in the long abſence of her dear

Ulyſſes

Ulyſſes, of twenty painful and laborious years, and of two hundred and ſixty variable *Moons*.

O rem ridiculam, Cato, *&* Jocoſam!

I wonder in my heart how the Learned *Doctor*, as Learned as he is, came to be ſo cock ſure that the word *Homoouſios* never was uſed otherwiſe by *Greek Writers*, than for things that were *Specifically* the ſame, but had a *Numerical* difference from each other, the chief reaſon he aſſigns is becauſe *Petavius* told him ſo, and in this he ſeems to be guilty of the ſame infirmity which he deſpiſeth ſo much, *p.* 604. in the οἱ πολλοὶ, *the many that are led by new* Names *and* Authorities. It is true, he produceth many places where the word *Homoouſios* is without queſtion to be underſtood of a *Specifical* Unity, but what is that to the purpoſe? Does it therefore follow that it is never uſed otherwiſe? If he had given a particular and compleat Induction of all the places where this word is uſed in any *Greek Writer*, and ſhown that in every one, it could not be underſtood otherwiſe then of a *Specific Identity*, this had been a legitimate concluſion, but to ſay of a word that may

may have divers ſignifications, that in ſome places it is uſed altogether in one ſenſe, and therefore there is no place where it hath any other, is an inference peculiar to the *Doctors Logick*, and ſhows him ſufficiently to have been a very unfit *Architect* to build an *Intellectual Syſtem*, an *Intellectual Caſtle* in the *Ayr*, he ſhould have called it, unleſs it were built upon more ſolid Foundations, and had more ſubſtantial Pillars to ſupport it.

Well, but *Petavius* told him ſo, I marry did he, and what if he did? what then? muſt we *believe* every thing that *Petavius* tells us? why then *we* muſt *believe* that *Tranſubſtantiation* is true, and that the *Church* of *England* is *Schiſmatical*, in ſeparating from the *Church* of *Rome*, for there is no doubt but *Petavius* would have determined affirmatively upon theſe queſtions, as often as any one had put them to him: Nay, *but* Petavius *was a* Man *well skilled in* Eccleſiaſtic Antiquity, ſo he was, and ſo is not the *Doctor* who pretends to follow him, but yet nothing hinders but both may be deceived; for *Petavius* was neither *Pope* nor *general Council*, and if he had been both of theſe at once, yet there is a Peſtilent *Hereſie* ſprung up in theſe Northern parts, that will have both of theſe to be liable to Errour, and

if

if *Petavius* be deceived the *Doctor* muſt too, for they are *Bithus* and *Bachius*, *Hand* and *Glove*, an *Original* and a *Tranſcript*, an *Author* and a *Plagiary*, ſo that if *Petavius* be blind, it follows unavoidably, that the *Intellectual Syſtemer* muſt wink hard for Company, and ſo they are both in danger of the Ditch; I do not mean *Democritus* his Ditch, at the bottom of which the Truth was ſuppoſed to lie, but of the Ditch of Errour and Hallucination.

But after all, perhaps the *Doctors* memory may fail him, for is he ſure that he had this notion from *Petavius*; why truely when the matter comes to be ſifted to the bottom, *Don John* of *Auſtria* does not prove ſo tall as our *Enformant* firſt took him to be, for by the *Oath* he hath taken, he can ſay no more then that *Petavius* intimated thus much, *p.* 605. but how did he intimate it? O 'tis no matter for that! Intimations, you know Sir, may be made a thouſand ways, which it would be tedious at preſent to recount, and if this were but one of them it is enough, as a Man of comprehenſion will tell you, there are ſeveral Roads to Heaven, a Man might have taken lately a very convenient opportunity of going thither through *Turkey*, in the company

company of the *Grand Viſier*, or if he will have patience for a little longer, he may have a convenient and ſafe paſſage in the Caravan of *Count Tekeley*, who goes thither in the *Hungarian* Road, there is a very pleaſant way thither through the *Banians* Country, and another that goes all along under the great Wall of *China*, and people may go thither in what habit they pleaſe, and to what Profeſſion or Sect ſoever they belong, in *Fur* or in *Silk*, in a *Cowl* or a *Caſſock*, with *Ribbands* up to the *Pocket holes*, or in a *Coller-band*, and a *yea* and *nay pinner*; but if you do but get to Heaven at laſt, it is no matter for the Road you take, though you were to paſs through *Purgatory* it ſelf, which is by much the furtheſt way about.

Petavius was a *Jeſuite* every inch of him, and theſe *Jeſuites* are mightily given to ſham the World with *Equivocations* and *Mental Reſervations*, and ſuch like *Loioliteiſh* and *Ignatian Tricks*, as you will ſee particularly in this Inſtance, in the Sequel of my Story; for I did my ſelf the Honour to'ther day to make him a viſit; and to procure a more eaſie admittance, and a more kind reception, I thought it beſt to make uſe of the *Doctor*'s Name, and I told

him in as civil *Language* as I could, that I had Service to give him from *Chriſt's College*, and that it run mightily in the *Head* of his *humble Servant* and *faithful Tranſcriber*, as if he had *intimated* ſomething that look'd that way, or let fall ſome words accidentally to that purpoſe, that the word *Homoouſios* was never uſed otherwiſe by *Greek Writers*, then to ſignifie an agreement of things *Numerically* different in the ſame *common Nature* or *Univerſal Eſſence*, and I deſired him that he would be plain in the buſineſs, and let us know whither we might report this in Company, as from himſelf to be his opinion: Why truly, ſaid the *Jeſuite*, after a little pauſe, and he put on, me thought, a very *intimating* look, that had as much obliging *Rhetorick* as would have held a Sheet, and that would have ſold for a *Guiney*, had his Worſhip been to Tranſcribe it from his *Countenance*, and Tranſlate it out of *red* and *white*, into *white* and *black*; truly ſaid he, it is no ſmall comfort and ſatisfaction to me to find my *Dogmata* ſo pleaſing, to one that is given ſo extremely to *dogmatize* himſelf, yet am I not pleaſed ſo much for mine own ſake, as for that of the *Catholick Religion*, which I in that Book have maintained and aſſert-

ed,

ed, for it is manifeſt that this Gentleman hath not only read my Book, but that he writ it too; I do not mean ſo as if it were not mine, but that he writ it after me, ſo kind is he to any thing that bears my *Name*, that he indulges and huggs it as if it were his own, and then a ſmile, unbent the ſeverity of his brow, a *falſe*, *Jeſuitical*, *intimating* ſmile it was, and was as much as if he ſhould have ſaid, *Theſe* Heretics *are all of them* Plagiaries *and* Tranſcribers; but really *Sir*, continued he, as for what he charges me with, and I perceive he pretends great intimacy with me, as if I had made, as if the word *Homoouſios* had no other meaning then what you ſpeak of, in any *Greek Writer*; believe me *Sir*, I never ſaid any ſuch thing in all my life, nor any thing that look'd with half an Eye that way, he denied it with all the *Aſſeveration* of a *Jeſuite* at the Gallows, ſo that I knew not what to think; but finding the Man grow warm in his own defence, I was very weary of his Company, and offered to take my leave, making the beſt *Apology* I could for giving him this diſturbance, and it ſo happening juſt at that nick of time, that there were other *ſcruple-mongers* rapping at the *Door*, and in great haſte to be reſol-

ved, the *Father* was glad to take me at my word, and referred me for my further ſatisfaction to his Book *de Trinitate*, where he ſaid, I ſhould ſoon be ſatisfied how much the Learned *Heretic* had miſreported him, and accordingly, notwithſtanding that he was a rank *Jeſuite*, yet I found his words afterwards to be very true.

For he tells us plainly in his *Fourth Book*, that the Word ὁμοούσιος was in uſe not only among the Orthodox, but among the *Manichean Heretics* themſelves, long before the *Nicene Council*, to expreſs their *Notion* of the *Trinity*, which did not conſiſt of a *ſpecific Unity*, but was taken up wholely in the *Unity* of *Integration*, and every part of that whole, of which the *Trinity* was compoſed, they called ὁμοούσιον μέρος, or rather *Homoouſion* according to them ſignifyed the whole *Subſtance* taken together, of which every *ſingle Perſon* was μέρος a *Part*, as our *incomparable Biſhop* of *Cheſter* hath obſerved, and withal corrected the Miſtake of *Petavius* in this matter; For whereas the *Learned Jeſuite* ſpeaking of St. *Hilary's* Tranſlation of the *Word Homoouſion* hath theſe Words: *Quod Hilarius ita Latine reddidit, tanquam Homoouſion id ſignificaret,*

Irenic. p. 135

caret, quod partem ſubſtantiæ habet ex toto reſectam, The *Judicious Prelate* obſerves, that this was done by *Petavius* without reaſon, *for*, ſaith he, St. Hillary *clearly tranſlates* Homoouſion *barely* unius Subſtantiæ, and it was in the *Original* μέρος ὁμοούσιον, which he expreſſed by *partem unius Subſtantiæ*; from whence it is manifeſt in the *Uſage* of the *Manichees*, who were as good *Greeks*, as the *Orthodox* themſelves, that as μέρος ὁμοούσιον ſignifyed a *Part* of that *Subſtance*, whoſe whole was all of it of a *ſimilar* and *homogeneous Nature*; ſo *Homoouſion* by it ſelf ſignifyed that *Subſtance*, which was *numerically* one with it ſelf, and not ſpecifically one with another; and yet this it ſeems was an ordinary and conſtant *Uſe* of the *Word* among ſome *Sort* of *Men*, and which *Athanaſius* himſelf favoured in his *compariſon* of the *Vine*, before the *Nicene Creed* was known in the *World*; or if we ſhould allow that the whole could not ſo properly be ſaid to be *Homoouſion*, as the *Parts* of which it conſiſts, yet this is only an *Unity* of *Integral Parts*, not a *ſpecific Unity* of ſeveral things, that are conſider'd as *wholes* by themſelves, and this is enough to deſtroy the *Doctor's Obſervation*; Nay, this *Interpretation* of the *Word Homoouſios* was

ſo proper to the *Manichees*, that, as the ſame excellent *Biſhop* obſerves; *Arius*, for this very reaſon pretended to reject the Name, *Homoouſion*, leſt hereby he ſhould be thought to admit a *real Compoſition*, or *Diviſion* in the *Deity*; and *Euſebius* Biſhop of *Cæſarea* refuſed to ſubſcribe to the *Creed* of the *Council* of *Nice*, till this *Word* was mollifyed by *Interpretation*; ſo that he might be ſure to take it in an Orthodox Senſe.

But it is ſtill more remarkable what *Petavius* obſerves, concerning the Schiſme that happened at *Antioch*, about the *Hypoſtaſes* of the *Bleſſed Trinity*, ſome would have it, that in this *Myſtery* there was but one *Hypoſtaſis* or *Divine Subſtance*; (for that was it which in that *Controverſy* they underſtood by the word *Hypoſtaſis*) others that there were three, yet did the one *endeavour* ſo to explain their *notion* of *Three Hypoſtaſes* (though that in *Truth* cannot be done) as to avoid *Polytheiſm*, and the other ſo to interpret the Doctrine of one *Subſtance*, as to avoid the *Hereſies* of *Sabellius* and *Paulus Samoſatenus* and *Photinus*; and therefore meeting together to compoſe the buſineſs at a Synod at *Alexandria*, both Parties were by the authority of *Athanaſius* himſelf perſwaded to acquieſce in the *Nicene*

Nicene Formulary of *Faith*, to which it was impoſſible for any one to ſubſcribe without acknowledging the Perſons of the *Bleſſed Trinity* to be *Homoouſious* one with another; for tho' this word before the *Nicene* Council were abuſed to an unſound & erroneous ſenſe by the *Manichean Heretics*, and therefore were at firſt rejected by the *Orthodox* themſelves; yet at laſt it began to be looked upon, as a word that did the moſt ſignificantly *declare* the meaning of the *Orthodox*, againſt *Hereſies* of all ſorts, ſo far as the Myſtery of the *Trinity* was concerned; and for that reaſon it was inſerted in the Symbol of *Nice*, and it is not only clear by the acknowledgment of *Petavius*, but it is unavoidably neceſſary in the nature of the *thing*, that if both Parties in the *Schiſma Antiochenum* did equally ſubſcribe to and acquieſce in the *Nicene Confeſſion*, that they muſt alſo ſubſcribe mutually to the word *Homoouſion*, altho' they took it in different ſenſes, the one as expreſſing only an *Unity* of *Specific Nature*, and the other an *Unity* of *Individual Eſſence*, and is it not then extreamly bold in this unskillful pretender to *Eccleſiaſtick Antiquity*? Firſt to tell us with ſo dogmatical a confidence, that the word

p. 625 *Homoousion* was never uſed otherwiſe by *Greek Writers*, then to ſignifie a *generical* or a *Specific Unity*, and then to quote *Petavius* for his Author, who does ſo plainly and ſo ſubſtantially confute him? and moreover ſhows that even as it is ſet down in the *Nicene Creed*, it was not a word of a determin'd ſignification, but ſignified *indifferently* according to the *different* opinion of thoſe who had themſelves ſubſcribed to it; either the *Specific Unity* or the *Numerical*, though to ſpeak truth, as they that were for one *Hypoſtaſis*, yet made more then a *Sabellian* or *Nominal* diſtinction betwixt the *Three Perſons*; ſo they that were for *Three* yet were aſhamed, when they were urged, to explain their *Doctrine* after ſuch a manner; as if the *Three Perſons* were as diſtinct and different from one another as three ſeveral men are known to be, (which is the *Doctors Athanaſian ſenſe* of *Homoouſios*) and would have been very loath to be ſo underſtood, as if they ran into *Gentiliſm* to avoid the inconvenience of the *Sabellian Doctrine*; but yet ſo, as that this was all the while the *different* principle upon which they proceeded; the aſſertors of *one Hypoſtaſis* were afraid of *Polytheiſm*, and the maintainers of *three* of *Sabellianiſm*,

niſm; notwithſtanding that when they came to diſcourſe together, neither could explain or vindicate their own *Doctrine*, ſo as to make it plain and free from all exception, but both Parties mutually centred in this point, that there was indeed but *one only God*, notwithſtanding that there were *Three Divine Perſons*, but ſaid the one of them how can there be *Three Divine Hypoſtaſes*, without admitting *Three Gods?* to which the other not able to give any ſatisfactory anſwer, contented themſelves with being able as they thought to charge their adverſaries with an equal difficulty on their part, how can there be ſaid to be *Three Divine Perſons*, unleſs you admit *Three Divine Hypoſtaſes* or Subſtances alſo? and this laſt mentioned *difficulty* whatever anſwer it is capable of receiving, yet it is certain, that in Antiquity it never met with any, ſo that the controverſy was *endleſs*, and both of the contending Parties, being mutually *agreed*, that there was but *one God*; notwithſtanding that there were *Three Divine Perſons*, though neither could give a ſatisfactory account of their way of explaining it; it was indeed no better then a λογομαχία or *Controverſy* about words, when in the main buſineſs they were

were both of them agreed, and neither *knew* how to explain their particular *ſentiments*, as to the *Modus* of it to the other, or to themſelves, and this is no more then what St. *Jerome* expreſly tells us in E. 57. *ad Damaſcen* cited by Petavius L. 4. C. 4. of his book *de Trinitate*--- *ſufficiat nobis dicere unam ſubſtantiam, Tres Perſonas ſubſiſtentes, perfectas, æquales, coæternas, taceantur tres Hypoſtaſes, ſi placet, & una teneatur, non bonæ ſuſpicionis eſt, cum in eodem ſenſu verba diſſentiunt.*

This was the true reaſon that made *Athanaſius* and others ſo extreamly uncertain in their determinations, how there could be *Three* Divine *Perſons*, and yet but one *Divine Subſtance* they could not tell; and there is no queſtion, but they were miſerably run a ground as often as they encountred with the *Arrians* about it; and this made them ſometimes fly to the *Specific Unity*, as *Athanaſius* himſelf is ſometimes found to have done, but this was more profeſſedly and conſtantly the Doctrine of *Gregory Nyſſen* and *Cyrillus Alexandrinus* and ſome others of the Fathers; but this lying ſo fairly open to the charge of *Gentiliſm* from their *Arrian* Oppoſers; they ſometimes fled for refuge into the *Manichean*

Manichean Unity, which was the *Unity* of the *Vine* and *Stock* and *Branches* or the *Unity* of *Integration*, but then at other times being made ſufficiently ſenſible, not only of the *weakneſs* but *Impiety* of this *Doctrine*, they compared it to the *Sun*, and its *Splendor* and *Light*, which have no real difference from one another, and herein, if I am not miſtaken, they fell in with the *Hereſy* of the *Valentinians* who made the Son to be προβολὴν τῦ πατρὸς a kind of a ray, or ſhooting out of that *Divine Subſtance* which is called the *Father*, they are the words of *Arrius* himſelf concerning *Valentinus* in his Epiſtle to *Alexander*, ἐκλεκτῖνος προβολὴν τὸ γέννημα τῦ πατρὸς ἐδογμάτισεν, which St. *Hillary* hath rendred *prolationem patris*; and this if I am not miſtaken is the very ſame *Hereſy* which was branded with an *Anathema*, by ſeveral *Presbyters* and *Deacons* of the *Marcellian Party*, under the name of πλατυσμὸς as if the Son were a kind of an enlargement or *dilatation* of the *Divine Subſtance*, of which I ſhall have occaſion to ſay more in a very little while, ſo that to avoid the poiſon of the *Arian Doctrine* they ran almoſt, by turns and without any conſtancy or fixt aſſurance, into all other *Hereſies* and abſurdities whatſoever, the reaſon of which

which was that without diſcarding the Authority of the Scriptures, they thought they could not by any means let go that Fundamental *Poſition*, that there was but *one God*, notwithſtanding that there were *Three Divine Perſons*, and therefore ſometimes being perplext and entangled in their own *Meditations*, and at other times forced in a manner upon it by the *Arians*, urging them perpetually to explain the *Modus* in which it was at leaſt poſſible for ſuch a thing to be, they reſolved the difficulty ſometimes one way, and ſometimes another; and what I ſay of the *Arians* the ſame is to be underſtood of the *Ebionites*, and of the Followers of *Artemon* and *Paulus*, and of the Diſciples of *Sabellius* and *Photinus*, for all theſe *Hereſies* were owing more or leſs to the inconceivable obſcurity, and as they thought implicite *Contradiction*, of this propoſition that the *Godhead* being but *One*, there were notwithſtanding *Three Perſonalties* to be met with in it.

Again as the *difficulty* of explaining the *Doctrine* of the *Trinity*, as to the manner wherein it was poſſible for *Three Divine Perſons* to be *really exiſtent*, notwithſtanding that there was but *One Divine Subſtance*, occaſioned as well the *Hereſie* of the

the *Arians* themſelves, as all thoſe other *Hereſies* that have been mentioned; ſo the conſtant Atteſtation of the *Scripture* to this *Truth*, That there is but *One God*, or *One Divine Subſtance*, and that there were *Three Perſons*, that were truly and properly *Divine*, did ſometimes ſhake the *confidence* of the *Arian Party*, and produced that *Hereſie* which was called *Semiarian*, which baniſhed the Word *Homoouſion* out of the *Creed*, as may be ſeen in the *Confeſſion* of the *Selecian Synod* under *Conſtantius*, and introduced that of ὁμοιούσιον inſtead of it, which was received by ſome of the *Catholicks* themſelves, though in a different *Senſe*, as *Petavius* hath obſerved, and indeed there was no reaſon why it ſhould not equally have been received by all, if they had looked upon the *Unity* of the *Bleſſed Trinity*, to be no more then *Specifical*, for this is that which ὁμοιούσιον does moſt properly ſignifie, as *Lucretius* explains the ὁμοιομερεία of *Anaxagoras* to be a *Specifical Identity* of *ſimilar* parts: Furthermore as they acknowledged the *Son* to be ὁμοούσιον, *Co-eſſential* or *Conſubſtantial* with the *Father*, tho' in a ſenſe much beneath the *Specifical*, ſo did they likewiſe call him Θεὸν ἐκ Θεοῦ, *God of God*, but in ſo cold a ſenſe, that when the matter

ter came to be examined to the bottom, they differed ſcarce any thing from the *Arians* themſelves, as *Epiphanius* hath taken notice.

But when all is done *Athanaſius*, when he was not diſputing with himſelf, nor with the *Arians* or other *Heretics*, and when he attended only to the declarations of the *Scripture* concerning this great *Myſtery* of the *Chriſtian Faith*, the *Doctrine* of the *Trinity*, he did believe and affirm plainly, that there was but *one Hypoſtaſis* or *Subſtance* in it, and that the *three Perſons* of which it was compoſed, did all of them belong, to uſe the *Doctors* Language, *to the ſame ſingular Exiſtent Eſſence*, and yet notwithſtanding he muſt be ſuppoſed all this while to ſubſcribe heartily to the word ὁμοούσιος in the *Nicene Creed*, and by conſequence did underſtand it after that manner, in which the *Intellectual Dogmatiſt* aſſerts, that it was never underſtood by him or by any other *Greek Writer*; and becauſe he is pleaſed to hold the World in hand, that he ſpeaks this by *intimation* from *Petavius*, therefore I will prove what I have ſaid to be true, by the Authority of the ſame *Writer*, who not only *intimates*, but *plainly affirms* the contrary, *L.* 4. *de Trin. c.* 13. where after having

ving cited a paſſage out of *Athanaſius*, in his *Fifth Oration*, to prove that he held but *one Hypoſtaſis* or *Divine Subſtance* in the *Trinity*, he adds this Comment upon the Citation, *Ubi quod Divinitate unum ait eſſe Patrem & Filium, de ea ſola, quæ ſpeciei convenit, unitate non poteſt accipi, alioqui non id adjungeret; Filium a Patre ſectum ac diviſum non eſſe neq; ab eo ſeparari: cum individua quælibet ſub eadem comprehenſa ſpecie, ab iis unde propagata ſunt, diviſa ſint ac ſeparata.* And at the end of another *Citation* out of this *Expoſition* of *Faith*, a very good place to Judg of *Athanaſius's opinion*, he hath theſe words, *Prorſus in tribus perſonis unam & individuam ſubſtantiam ac naturam* Athanaſius *agnoſcit; non cujuſmodi in tribus eſt hominibus, aut in Diis pluribus, ſi* Dei *ſpecies eſſet ulla communis pluribus, ſed quemadmodum una Fontis aqua eſt & Fluvii; quæ continua cum ſit, neq; interrupta; non ſpecie tantum, ſed numero aqua una cenſetur.* And that this was *Petavius* his ſetled opinion appears from *L.* 1. *c.* 13. *S.* 5. Where he hath theſe words, referring to this Chapter in his Fourth Book, *at vero unam tantum* Hypoſtaſin Trinitatis Athanaſius *agnoſcit, ut Libro quarto demonſtrabimus*; the Sum of all which is no more than this, that the *Syſtematical Compiler* thinks

thinks *Petavius* to have intimated as much; as if neither *Athanaſius* nor any other *Greek Writer* underſtood the word ὁμοούσιος in any other ſenſe, then only to ſignifie a *Specifical Agreement* between things *Numerically* differing from each other, and *Petavius* thinks he hath demonſtrated the contrary, not only out of *Athanaſius*, but other of the *Fathers*, who did concur with him in the acknowledgement of a *ſingular Eſſence*, as may be ſeen in that and other *Chapters* of that Book, notwithſtanding that they did all of them unqueſtionably ſubſcribe to the word *Homoouſios* in the *Nicene Creed*; to all which it is ſtill farther to be added, that in the *Antiochian Schiſm*, they which were the true occaſion of it, were not they who aſſerted *one Hypoſtaſis*, but the maintainers of *three*, which gave ſuch offence to the *Aſſertors* of *one*, as tending to *Polytheiſm*, that it occaſioned a ſeparation between them, and this happening as it did, though in the ſame Age, yet ſomewhat after the *Nicene Council*, it is manifeſt that thoſe *Fathers* before this *Schiſm* happened, did generally maintain the *ſingular Exiſtent Eſſence*, and by conſequence, that they underſtood the word ὁμοούσιος in that ſignification, and ſo here is a publick, and the greateſt

eſt of all publick Authorities in the *Church*, for the *Numerical* and *Individual Eſſence*, long before the *Lateran Council* was thought of in the World, if we will take the unqueſtionable Sentiments of the *Nicene Fathers*, for a publick determination upon this queſtion, although they did not definitively declare their meaning, in expreſs words, for the individual *Eſſence*, which if they had done, it would have been impoſſible for both parties, in the *Schiſm* of *Antioch*, to acquieſce in the Authority of that *Council*, and mutually ſubſcribe to their confeſſion of *Faith*; and indeed the ſignification of that word, not having been definitively and ſcrupulouſly determined by the Council of *Nice*, is a very ſtrong Argument, that all thoſe Fathers were Unanimous for the *ſingular Eſſence*, otherwiſe there would have been a diviſion upon this account, in the Council it ſelf, Antecedent to that of *Antioch*, and this diviſion would either have occaſioned a mutual ſeparation, as afterwards it did, or they would have explained their Sentiments concerning the *Bleſſed Trinity*, in ſuch terms of Latitude, as both parties might well enough acquieſce in, which would have rendred a *Schiſm* upon that ſcore, in a manner afterwards impoſſible.

Another thing which I ſhall inſtance in to ſhew what *Sentiments* the Council of *Nice* had in this *Affair*, ſhall be the *Story* of *Marcellus* Biſhop of *Ancyra*, who was one of thoſe 318 Fathers of which that Council was compoſed, a very ſtrong *Oppugner* of the *Arrian* Faction, as himſelf aſſures us in an Epiſtle written afterwards in his own *Defence* to *Julius* Biſhop of *Rome*, but yet notwithſtanding not long after this Council, he was Depoſed from his *Biſhoprick* for *Hereſie* by *Euſebius Cæſarienſis* and his *Party*; but *Epiphanius* makes a great doubt, whether he ſhould reckon him among *Hereticks* or no, and it is certain, that he not only approved himſelf to the ſaid *Julius* the *Roman Biſhop*, and to *Athanaſius* himſelf for a Man ſound in the Faith, but that the Council of *Sardis* determined in his favour, and judging that he had been abuſed and miſrepreſented by the above mentioned *Euſebius*, reſtored him to his Biſhoprick again. Now if it can be proved that the *Doctrine* of *Marcellus* was no other then that of the *ſingular exiſtent Eſſence* in the *Perſons* of the *Trinity*; then it follows likewiſe, that this was the Judgment of *Julius* and of *Athanaſius* too, to whom he approved himſelf, and not only ſo,

ſo, but of the Council of *Sardis* alſo, by whom he was reſtored, and the *Doctrine* of the *Nicene* Council, being at that time the *Orthodox Meaſure* of *Faith*, we may from hence infer their *Sentiments* likewiſe.

The Confeſſion of *Marcellus* is ſet down in his *Epiſtle* to *Julius* in *Epiphanius*, in theſe words, ἀδιαίρετον εἶναι τὴν Θεοπότητα τῆς πατρὸς καὶ τοῦ υἱοῦ that is, "we are aſſured from the *Holy* " *Scriptures*, that the *Godhead* of the *Father* " and the *Son*, is *indiviſibly United*, for if a- "ny *one* ſhall *ſeparate* the *Son*, that is, the word " from *God Almighty* (or *God* the *Father*) it is " neceſſary that he either maintain the ex- " iſtence of *two Gods*, which is agreed to be " repugnant to the *Scriptures*, or that he ſay " *the word is not God*, which is equally incon- " ſiſtent with the *Catholick Faith* with the o- " ther; for the *Evangeliſt* tells us, *the word* " *was God*, and I have been *exactly* (ἀκριβῶς) " or *certainly* taught, that the *Son* is the in- " diviſible and inſeparable *Power* of the *Fa-* " *ther*, for our *Lord* and *Saviour Jeſus Chriſt* "ſaith, *I am in the Father, and the Father in* " *me, and whoſo hath ſeen me, hath ſeen the Fa-* " *ther alſo*. This *Faith* I having received from " the *Scriptures*, and from the *Succeſſion* of "*Believers* that have gone before me in the "profeſſion of it (παρὰ τῶν κατὰ Θεὸν πεπιστευκότων) " *I Preach in the* Church *and write it to you.*

In which confeſſion *Epiphanius* himſelf grants, *that there is nothing which is not* Orthodox *and ſound*, but yet he thinks it reaſonable to believe he might be guilty of ſome Errours, which occaſioned this Defence of himſelf, and *Petavius* ſaith, *That in the Books of* Euſebius, *which were written againſt him, there are ſeveral* excerpta *cited out of his own Writings, which cannot bear a Juſtifiable Interpretation*; but yet he acknowledgeth *Euſebius* to have been too uncharitable and moroſely critical and cenſorious, in putting the worſt conſtruction upon every thing, in *Marcellus* his Writings, and repreſenting every thing to an extremity of diſadvantage, very diſagreeable to a fair and candid Writer, and the Judgment of *Petavius* is confirmed by a paſſage in *Epiphanius*, concerning *Athanaſius*, of whom, *when* Epiphanius *himſelf demanded what his Judgment was of* Marcellus, he gave him little or no anſwer, μόνον δὲ διὰ τῆ προσώπυ μειδίασας ὑπέφηνε, μοχθηρείας μὲν μακρὰν αὐτὸν εἶναι, ὡς ἀπολογησάμενον ἔιχε, "only "intimated by a ſmile, that he was not far "from *Heretical pravity*, but that he looked "upon him as a convert. He did not ſay he ever was an *Heretick*, but only ſeemed to intimate ſome ſuch thing by a ſmile, upon

upon which a Man might have put different Interpretations, as his fancy ſerved, as if he had not been far from ſomething that was amiſs, but afterwards both ſaw and amended his Errour, which is a mighty extenuating way of calling a Man *Heretick*, as can poſſibly be imagined: *Petavius* himſelf ſuppoſeth him, out of hatred and deteſtation of the *Arian Heriſie*, to have run ſometimes a little too far into the other extreme, and to have enclined to the *Sabellian Doctrine*; but it is ſtrange to me, that none of the *Biſhops* that ſat to Judge and Determine upon his Cauſe at *Sardis*, and who were equal Enemies to both Extremes, could diſcern any ſuch thing; for it is manifeſt they approved the Man and his opinions, and whereas *Petavius* gives it ſtill further, as his Judgment, that in this very *Epiſtle*, which was directed to *Julius*, his Confeſſion is worded after ſo cold a manner, that it will ſcarce ſerve to free him from the imputation of *Sabellianiſm*, which his Adverſaries would have caſt upon him: It is ſufficient to me, that it ſatisfied *Julius* at that time, who knew *Marcellus* better then *Petavius* could do, and that *Athanaſius* himſelf was one of his Compurgators, who is unanimouſly acknow-

ledged, bating the uncertainty of his reſolutions as to the *Modus* of the *Trinity*, none of which ought therefore to be looked upon as his fixt opinion, to have been far enough from any thing that looked that way, and yet there is one thing in the Confeſſion of *Marcellus*, which might have been thought to favour of *Sabellianiſm*, were it not the expreſs Language of the *Scripture* it ſelf, where ſpeaking of the *Son*, he ſays that he was ἀδιαίρετος καὶ ἀχώριστος δύναμις τῦ πατρὸς, *the inſeparable and indiviſible Power of the* Father, as if he were not a *diſtinct Perſon*, but only an *Attribute* or *affection* of that *Divine Subſtance* which is called the *Father*, but ſo the *Scripture* ſpeaks 1 *Cor.*1.24. *Chriſt, the Power of God, and the Wiſdom of God*, but what then? does it follow from thence that he was not a *diſtinct Perſon* from *God* the *Father*? by no means, but only that he was a *Perſon* endued and furniſht with divine *Power* and *Wiſdom*; as when the *People* ſaid, though falſly and miſtakenly of *Simon Magus*, *Act.* 8.10. *This Man is the great power of God*, they meant no more then this, not that he was an *Attribute* or *Affection* of *God* the *Father*, or *God* the *Father* in a certain reſpect, not differing from him in *Perſon*, and

and in a ſeparate *reality* of *Exiſtence*, but only that he was a Perſon working by *Divine Power*; although I confeſs what the *Apoſtle* ſaid of *Chriſt* is true in an infinitely more noble and exalted *Senſe*, than that which the *People* ſaid of *Simon Magus*, tho all had been true of him, which they can be ſuppoſed to have underſtood by it; for they meant no more than that *Simon* was a *Perſon* working by *Divine Power* and *Aſſiſtance*; but St. *Paul* referred to the *Union* of the two *Natures* in the Perſon of *Chriſt*, by which it came to paſs, the ſame *divine Subſtance* being common to both, as ſhall be hereafter more particularly declared, that the ſame *Power* and *Wiſdom*, numerically the ſame, as belonging inſeparably to the ſame *Divine Subſtance*, did belong to both, the *Father* and the *Son*, and what that is which diſtinguiſhes the *Perſons*, notwithſtanding the ſame ſingular Eſſence belong in common to them both, ſhall be conſidered more largely by and by; ſo that if we reflect upon this Paſſage of *Marcellus*, which is the only thing that can derive an *Imputation* of *Hereſie* upon him; and conſider firſt, that it is no more than the *Language* of the *Scripture* it ſelf; and ſecondly who it was to whom this *Epiſtle* was dire-

cted in his own juſt and neceſſary *Vindication*, it will appear in both reſpects not only *charitable*, but highly juſt and reaſonable to believe, that *Marcellus* meant nothing but what was truly *Orthodox* and unqueſtionably *ſound*; and it is ſtrange to me, that *Petavius* ſhould diſcern ſo much *Art* in this *Confeſſion* of *Marcellus*, as if it were written ſo that it might poſſibly bear a *Sabellian Interpretation*, notwithſtanding that he hath taken no notice of this *Paſſage* in it, which is the only thing that looks that way.

And what if *Euſebius* condemned him in his Writings, and by his intereſt depoſed him from his *Biſhoprick*; certainly the Opinion of the *Biſhops* that ſat in Council concerning his Affair, and his Reſtoration to his See, which was conſequent upon it, is more conſiderable in his Juſtification, then the other can redound to his prejudice or diſgrace; they did not *condemn* him after the example of *Euſebius*, but on the contrary, cenſured *Euſebius*, for what he had done; which is a very great teſtimony of Antiquity in his behalf, beſides that notwithſtanding ſome of thoſe *excerpta* which *Euſebius* pretends to have taken out of *Marcellus*, cannot perhaps be reconciled

to

to an *Orthodox* Sence; yet ſince it was the Opinion of ſo many Ancient and unqueſtionably *Orthodox Biſhops*, with whom Pe*tavius* himſelf in part agrees: *that Euſebius was poſſeſt with a violent prejudice againſt his adverſary, and that he laid hold of the moſt trifling occaſions, of things that would by no means bear it, to run him down*; which the Learned Jeſuite confeſſes him to have done, how can we tell but he might miſquote him alſo, for there is nothing more ordinary even in our dayes, notwithſtanding that ſince Printing came in, and ſo many Copies are immediately ſpread abroad, it is more dangerous to do it now, then it was then; and may be more effectually remedied by Printing, and diſperſing a true and impartial repreſentation of the caſe.

Nay, that there was indeed a great deal of *foul play* in the behaviour of *Marcellus* his adverſaries towards him, of which adverſaries *Euſebius* of *Cæſarea* was the chief, appears from the great *præcaution* of *Marcellus*, as to that very Epiſtle which he ſent to *Julius*, for he took a Copy of it for himſelf before he ſent it away, and he beggs likewiſe of *Julius* to ſend faithful Copies of it to the Biſhops within his Juriſdiction

riſdiction for the prevention of *miſtakes*, and that the world might be ſatisfyed from himſelf what manner of man he was, which would have been a *needleſs thing* had there not been ſome ill practices made uſe of, to repreſent him *amiſs*, and to make him ſay what he never intended.

That *Marcellus* was a firm and reſolute Aſſertor of the ſingular *Divine Eſſence* in the *Three Perſons* of the *Bleſſed Trinity*, may be proved undenyably from the words of his Confeſſion. For firſt he ſays, ἀδιαίρετον εἶναι τὴν Θεότητα τοῦ πατρὸς καὶ τοῦ υἱοῦ, &c. *The Godhead of the Father and Son are diviſible and inſeparable from each other*, which is as much as to ſay in other words; as *Athanaſius* himſelf did ſometimes ἡ τοῦ υἱοῦ Θεότης τοῦ πατρὸς Θεότης ἐστι, *The Godhead of the Son, is the Godhead of the Father*, which can be underſtood of nothing but the *Numerical Eſſence*, as I have ſhown already, and ſo I find ſince *Dionyſius Petavius* to have applyed it before me; but now upon ſuppoſition of a *ſpecifical Unity*, there will as really be *Two Godheads*, and by conſequence *Two Gods*, as any two things *ſpecifically* united are *numerically* diſtinct from one another; and yet this was that which *Marcellus*

Marcellus plainly endeavoured to avoid, by saying, ἀδιαίρετον εἶναι τὴν θεότητα τοῦ πατρὸς καὶ τοῦ υἱοῦ, *That the Godhead of the Father and the Son was inſeparable and indiviſible*, as it appears by what is immediately ſubjoyned, εἰ γὰρ τὶς χωρίζει τὸν υἱὸν, τουτέστι τὸν λόγον, τοῦ παντοκράτορος θεοῦ, ἀνάγκη αὐτὸν ἢ δύο θεοὺς εἶναι νομίζειν, ὅπερ ἀλλότριον τῆς θείας διδασκαλίας εἶναι γεγόμισται, ἢ τὸν λόγον μὴ εἶναι θεὸν ὁμολογεῖν, ὅπερ καὶ αὐτὸ ἀλλότριον τῆς ὀρθῆς πίστεως εἶναι φαίνεται· that is, *He that ſeparates or divides the Son, that is, the Word from God (the Father) Almighty, it is neceſſary either that he aſſert Two Gods, which is repugnant to Scripture, or that he deny the Son to be God, which ſeems to be every whit as inconſiſtent with the* Catholic Faith *as the other.* In which Words it is as plain as Words can make it, that he affirms, there is but εἷς παντοκράτωρ *one Almighty, and that Chriſt himſelf is that one Almighty, or that he does not differ from him*, becauſe upon ſuppoſition that he did; one of theſe two things muſt be granted, either that *Chriſt* was not *God*, which he rejects as repugnant to the *Scripture*, or that there muſt be at once δύο θεοὶ *Two Gods*, at leaſt *Numerically* diſtinct, which is all the ſence in which it is poſſible to conceive of *Two Gods*, ſuppoſing them both to be *Omnipreſent*, *Omnipotent* and

Infinitely

Infinitely Perfect Beings, (and otherwiſe then this they are not properly *Gods*) For they will both of them have the ſame *Attributes*, and the ſame *Perfections*, and ſo can be only *Numerically* diſtinct from one another, from whence it follows, that if the *Numerical diſtinction* be not of its ſelf ſufficient to introduce a *Plurality* of *Gods*, then there can be no *Polytheiſme* in the world, that is *Polytheiſm* ſtrictly and properly ſo called, and underſtood of ſeveral *Beings* infinitely perfect.

Beſides that, the *Specifick Unity*, as it is in it ſelf perfect *Non-ſence*, as hath been already ſufficiently declared, ſo is it *perfectly* inconſiſtent with that notion of the *Trinity*, to which the Aſſertors of the *Specific Unity* did themſelves ſubſcribe; For the *Son*, as ſuch, is begotten by the *Father*, and the *Holy Ghoſt*, as ſuch, proceeds or flows from the *Father* and the *Son*; ſo that here is a manifeſt and a confeſt *Subordination* of the *one Perſon* to the *other*, and the *Son* though he be begotten by an *eternal Generation*, though it be true as, the *Antient Confeſſions* are uſed to expreſs it, ὅτι οὐκ ἦν πότε, ὅτε οὐκ ἦν, *That there was no time when he was not*, yet it is manifeſt that an *eternal Generation* argues an *eternal Dependance* upon an *eternal*

nal Parent, and an *eternal* Emanation or Proceſſion, an *eternal Dependance* upon an *eternal Cauſe*; ſo that here is *ſelf-exiſtence* on the *one* hand, and *Dependance* on the *other*; and theſe *two* are ſo far from being ſpecifically united, that they do *toto genere*, and *toto cœlo diſtare*, and as the *Son* hath an *eternal dependance* on the *Father*, as his *eternal* Parent, ſo is the *Holy Ghoſt proceeding* from *both*, with reſpect to the *Son*, *poſterior natura*, though not *cognitione*, as the *Logicians* ſpeak, becauſe there is no time when he was not, ſo that the *Son* and *Holy Ghoſt*, that is, that *Characteriſtic mark* or *difference*, whatſoever it is, by which the *Son* and *Holy Ghoſt* are diſtinguiſhed from the *Father* and from *each other*, is on both hands a Creature, though it be an *eternal one*, depending upon, and *eternally flowing* from an *eternal cauſe*; for that which conſtitutes the Perſon of the *Son*, is the *human nature united* to the *Divine*, and that which fills up the *nature* and *notion* of the *Holy Ghoſt* is a certain, ſubtle, ſubeternal matter, *united* and *incorporated* with the *Divine* and *Human Nature*, and animated by the common life of both, and yet though theſe two things, by which the *Perſons* are diſtinguiſhed from each other, and from *God* the *Father*

ther, who is the *Source* and *Fountain* of the *Godhead*, are without all queſtion *Creatures* of his making, yet the whole *Perſon* which reſults on either hand from the *Union* of the *Created* and *Uncreated Nature* together, is truly and properly *God*; for by *God* nothing elſe is or can be underſtood, but a *Perſon* acted and animated by a life that is truly and properly *Divine*, and ſuch without queſtion both of theſe *Perſons* are, otherwiſe there can be no vital *Union* between the *created* and *uncreated Nature* in them, which is that upon which their *Divine perſonality* depends, and as they may all *three*, as well the *one* as the *other*, be truly and properly ſaid to be *God*, ſo alſo, notwithſtanding what hath been ſaid yet, is the *Father uncreate*, the *Son uncreate*, and the *Holy Ghoſt uncreate*, that is the *Godhead* which is in the *whole Perſon*, the *eternal*, *ſimple*, *abſtracted Life* in the *one*, the *cauſe* of *life* and *perſonality*, and the *principal ingredient* of *life* and *perſonality* in the *two other*, which are *Perſons* of a *Diſſimilar*, *Heterogeneous* and *Compounded Nature*, (and the *whole Perſon* is *rightly* denominated from its principal and chiefeſt *Life*) is in all *three* not only *Uncreate*, but *Numerically* the ſame, ſo that there are not *three Uncreates*, but

one

one Uncreate, nor *three Incomprehenſibles*, but *one Incomprehenſible*, nor *three Gods*, but *one God*, as it is expreſly aſſerted in that *Creed*, which goes, how truly I do not now diſpute, under the Name of *Athanaſius*, and was allowed for *Orthodox*, before the *Lateran Council*.

But yet, as the reſt of the *Trinitarian Fathers*, when they were preſſed by the *Arians* or other *Heretics*, or diſputed and argued the caſe too nicely with themſelves, were uſed to recur to the *Specific Unity*, and the *Emperichoreſis* and the *Unity* of *Integration*, and ſuch like very improper and inadequate *expedients* to help themſelves, ſo *Marcellus* being equally at a loſs how to explain the *Doctrine* of the *Trinity*, being a firm and reſolute Aſſertor of the *Unity* of the *Godhead*, and diſdaining to make uſe of ſuch *Unphiloſophical* ways of ſolving the difficulty, which was in effect, but to make a new riddle inſtead of explaining the old, though he could not for his life, being, as he was, a very honeſt and impartial Perſon, bring himſelf to doubt, but that the *Language* of the *Scripture*, in its moſt plain and obvious Interpretation, did aſſert the *Divinity* of *Chriſt* and of the *Holy Ghoſt*, yet at ſome times being ſtartled with the

the difficulty of the thing, he would ſay, with ſomething of doubt and heſitation, betwixt the *difficulty* of the *thing*, and the *plainneſs* of the *Scripture*, in aſſerting and maintaining it, that the *Scripture* did *ſeem* to ſay thus much; for ſo in the Confeſſion ſent to *Julius*, he ſays of thoſe that denied the *Divinity* of the *Son*, ὅπερ ἀλλοτριον τῶν ὀρθῶς πίστεως εἶναι φαίνεται, "which ſeems to "be repugnant to the *Orthodox Faith* groun-"ded upon the Scriptures, for that is his meaning, as it follows in the next words, τὸ εὐαγγελιστὴν λέγοντος καὶ Θεος ἦν ὁ λόγος, for ſo the *Evangeliſt* St. *John* tells us, *that the word was God*, but yet it muſt be confeſſed that this *Interpretation*, which I have put upon the word φαίνεται is not the only poſſible *Interpretation*, neither, as I do verily believe ſo agreeable to the *Sentiments* of *Marcellus*, as another which I will now mention, and that is that by φαίνεται may be underſtood, not as if he had ſpoken doubtfully, that the *Scripture ſeems* to look that way, as if *Chriſt* were a *Divine Perſon* as well as *God* the *Father*, but that *he really is ſo*, and that this *appears plainly* to be the ſence of the *Scriptures*; for ſo the word ſeems to have been uſed in that place of the *Author* to the *Hebrews*, where *God* is ſaid

ſaid to have made the *things that are ſeen out of things which did not appear*[1], μὴ ἐκ φαινομένων, that is, out of things which *really were not*, and ſo φαινόμενα in this place are things, not which barely appear or are ſuppoſed to be, but which have a real, undoubted and *poſitive exiſtence*, and in this ſenſe the *Adjectives* φανερὸς and φαινὸς are uſed, not for things which are only in fancy or opinion, but which have a real and a manifeſt *Exiſtence*, and are diſcovered by their own light; and it is plain, that this ſenſe is moſt agreeable to what follows in *Marcellus*; ἐγὼ δὲ ἀκριβῶς μεμάθηκα, &c. *But I*, ſaith he, *have learnt or know for certain, that the* Son *is the indiviſible or inſeparable* Power *of the* Father; *for our* Saviour *himſelf, even our* Lord Jeſus Chriſt ſaith, *I am in the Father and the Father in me, and I and the Father are one, and he that hath ſeen me hath ſeen the Father alſo*, which citations of his, as they cannot ſo clearly and ſo naturally be applied to any thing, as to the *Numerical Eſſence*, ſo when he ſaith, ἐγὼ δὲ ἀκριβῶς μεμάθηκα, *I know, or* I *have learnt for certain, that the Son*, &c. The Rules of *Connection* do require that this be ſpoken in oppoſition to the two *Opinions* juſt mentioned before, *one* of which aſſerted a *Plurality* of *Gods*; and

the *other* denyed the *Divinity* of *Chriſt*, and being expreſt in ſuch peremptory, dogmatical and categorical *Terms*; this is a plain and undenyable *Teſtimony* of *Marcellus* to himſelf, that he was for the ſingular exiſtent *Eſſence*, which he did not only maintain in this Epiſtle to Pope *Julius*, but he tells him it had always been his *conſtant Doctrine*; for ſo he goes on, ταύτην καὶ παρὰ τῶν Θείων γραφῶν εἰληφὼς τὴν πίστιν, καὶ παρὰ τῶν κατὰ Θεὸν προγόνων ἐν τε τῇ τοῦ Θεοῦ ἐκκλησίᾳ κηρύττω καὶ πρὸς σε νῦν γέγραφα; *This Faith I having received from the Scriptures and Tradition I preach in the Church, as well as I have owned and aſſerted it in this* Epiſtle *to you.*

Nevertheleſs, for that he would not preſume as others did, when they were preſt upon it by their *Adverſaries*, or intangl'd in their own private *Meditations*, to explain the *Modus* of the *Trinity*; for this reaſon he was charged by his Enemies with *denying* the thing it ſelf, as if in effect he had aſſerted but *one divine Perſon*, becauſe he ſtuck to *one Numerical Subſtance*, without ſo much as pretending to explain, how it was poſſible for a *Trinity* of *Perſons* at this rate to exiſt; this was the reaſon, why *Athanaſius* himſelf would ſometimes ſpeak with *doubt* and *heſitancy* concerning him, or at leaſt

leaſt make broad *ſigns*, as *Epiphanius* would have it, as if he were not far from *Hereſy*, and it was the occaſion likewiſe, why *Photinus*, who was Scholar to *Marcellus*, ſticking to his Maſter's *Sentiments* concerning the *Numerical Unity* or *ſingular exiſtent Eſſence* of the *divine Nature*, and not being able upon this *ſuppoſition* to explain the *Modus* of a *Trinity* of *Perſons*, did at laſt run headlong into that *deſperate Hereſie*, which is anſwer'd by that of the *Socinians* now a days, and therefore *Petavius* rightly calls the Men of that perſwaſion the *Novi Photiniani*, and did not only deny the *Divinity* of the *Perſon* of *Chriſt*, as well as that of the *Holy Ghoſt*, conſidered as a diſtinct *Perſon* from *God* the *Father*, but which was more then ever was aſſerted or believed by the *Arians* themſelves, he affirmed of *Chriſt*, that he had no manner of *Being* or *Exiſtence Antecedent* to his *Conception*, in the *Womb* of the *Bleſſed Virgin*.

But though the Doctrine of *Marcellus*, which was very peremptory for the *ſingular Eſſence*, without explaining the mode of it, gave occaſion to the *Hereſie* of *Photinus*, yet that in this he plainly degenerated from the Sentiments of his *Maſter*, may be ſeen not only from what hath been ſaid

already, but alſo from an Epiſtle ſtill extant in Epiphanius, which was written by ſeveral *Presbiters* and *Deacons*, profeſſing and avowing themſelves to be *Marcellians*, to ſeveral Biſhops of the *Province* of *Dioceſarea*, who were then under Baniſhment for their adherence to the *Orthodox Religion*, wherein they declare themſelves to ſtand firmly to the *declarations* and *definitions* of the *Nicene Council*; they condemn the *Hereſies* of *Arius* and *Sabellius*, and *Photinus* and P. *Samoſatenus*, as alſo thoſe of the *Manichees* and *Valentinians*, in as plain words as it is poſſible for the *Greek Language* to ſpeak, which is, I think, a ſufficient Juſtification of *Marcellus* himſelf, who could not have ſuch *Diſciples*, without being a more *Orthodox* Maſter, then ſome of his Enemies would repreſent him to have been, beſides that it is to be conſidered, that this Epiſtle being written to Men under Baniſhment and in affliction, as it is probable, in the Reign of *Conſtantius*, who perſecuted the *Orthodox* with a *Vatinian* hatred, and a cruelty nothing inferior to that of the *Blackeſt Tyrants*, it is the greater Argument of the ſincerity of the *Writers*, the greater *Juſtification* of *Marcellus*, whoſe Diſciples they do ſo openly declare

clare themſelves to be, and perhaps one of the beſt proofs that can be alledged of the general Sentiments of the *Council* of *Nice*, which they pretend to follow, in favour of the ſingular *Eſſence*.

Laſtly, For a ſtill more clear and irrefragable Elucidation of this matter, and to ſhow ſtill further, what were the Apprehenſions of the *Nicene Fathers* generally ſpeaking, and at ſuch times when they did not diſpute nicely, either with themſelves or others, concerning the Mode in which the *Godhead* may be ſaid to be one, notwithſtanding there be granted to be a *Trinity* of *Divine Perſons*, I will here produce *three Teſtimonies* of *Epiphanius*, with which I will conclude this buſineſs. The firſt is this *Ancorat. p.* 120. *Ed. Petav.* where he condemns and cenſures the Impiety of the *Arians*; in theſe remarkable words, Ἀρειομανῖται δὲ οἱ πάντων ἀσεβέσατοι, οἱ τὸν υἱὸν ἀπὸ τῆς πατρῴας οὐσίας διαιρεῖν καὶ ἀπαλλοτριοῦν τολμῶντες, οὐκ ἀξιοῦσι τὸν υἱὸν ὁμόσιμον εἶναι τῷ πατρὶ, οὐδὲ ἐκ τῆς οὐσίας τοῦ πατρὸς αὐτὸν γεγενῆσθαι. That is, "the "*Arians* are of all other *Heretics*, the "moſt wicked and prophane, who have "dared to divide and alienate the *Son* from "the *ſubſtance* of the *Father*, not vouchſa-"fing to make him equal in *Glory* with the

" *Father*,nor allowing that he is begotten " of the *Fathers* ſubſtance ; from which words, which were without queſtion ſpoken by *Epiphanius* agreeably,as he thought, to the *Catholic Doctrine* of *Nice*, there are two things eſpecially to be obſerved, *Firſt*, that he condemns the *Arians* for dividing the ſubſtance of the *Son* from that of the *Father*, which yet there is no queſtion but all Men do,who are not friends to the *Numerical Eſſence*, at the ſame time *Co-exiſting* in the *three Perſons*, and here it is remarkable that he makes uſe of two ſeveral words, διαιρεῖν and ἀπαλλοτειῶν, by the firſt of which a *Numerical* and by the ſecond a *Specifical* or *Generical* difference is manifeſtly to be underſtood , this being the moſt eaſie and natural ſence of the words, and without this,one of them muſt be acknowledged to be altogether *ſuperfluous* and *redundant*, beſides that, though the latter included the ſenſe of the *firſt* , yet the *firſt* will by no means comprehend and take in the ſenſe of the *latter*, ſo that the *Arians* being here condemned for two things, *firſt*, for making the *Son* a ſubſtance diſtinct from the ſubſtance of the *Father*, and *ſecondly*, for making him a ſubſtance of another *Nature* , as well *Specifically* as *Numerically* Diſtinct,

ſtinct, nothing can be plainer, then that *Epiphanius* in this place was an Aſſertor of the *Numerical Eſſence*.

But *ſecondly*, he reproves the *Arians* for denying the *Son* to be begotten ἐκ τῆς οὐσίας τοῦ πατρὸς, *of the Subſtance of the Father*, as *Epiphanius* and all the *Nicene Fathers* aſſerted that he was, and they acknowledging him as they did, to be a *Divine Subſtance* United to an *Humane*, and it being impoſſible for *one* *Divine Subſtance* to beget *another*, which being once admitted, it will make an infinite poſſibility of numberleſs and endleſs *Gods*, and is in it ſelf as downright Nonſence, as it is poſſible for any notion never ſo abſurd to be, one of theſe *three* things muſt of neceſſity be allowed, either that that Phraſe is impious and prophane, that it tends to *Polytheiſm* in the moſt abſurd and fooliſh ſenſe of that word, and yet the only proper ſenſe in which it is poſſible for *Polytheiſm* properly ſo called to be underſtood, or that it is impertinent and inſignificant, or that it includes in it an *Aſſertion* of the *Numerical Nature*, or the *ſingular exiſtent Eſſence*.

This is the *firſt* of the *three places* propoſed to be produced out of *Epiphanius*: The *ſecond* is, where going about to prove

the *Divinity* of the *Holy Ghoſt*, from 1 *Cor.* c.2.v.10. *The Spirit teacheth all things, yea, the deep things of God.* He argues thus, τὸ δὲ μὴ ὂν ἐκ τῆς οὐσίας τοῦ θεοῦ ἀδύνατον ἔστι τὰ βάθη τοῦ θεοῦ ἐρευνᾶν. *That which is not of the ſubſtance of God, it is impoſſible that it ſhould ſearch out the deep things of God*, that is, that which is not of the ſame *Numerical Subſtance*; for the ſenſe of the *Argument* muſt be taken from the compariſon: which is this, *the Spirit of God ſearcheth all things, yea, the deep things of God; for what Man knoweth the things of of a Man, ſave the Spirit of a Man which is in him? Even ſo the things of God knoweth no Man, but the Spirit of God*: Now no Man will pretend that the *Spirit* and Mind of one Man, knoweth the *Spirit* or Mind of another, or is acquainted with the inward and concealed operation of his *Underſtanding* and *Will*, ſo that either there is no compariſon, or the *Spirit* of *God* and the *Spirit* of *Man*, muſt on both ſides be underſtood, not of the *Specifical* but *Numerical Nature*, and to ſay that *Epiphanius*, or thoſe from whom he borrowed it, for there is no queſtion but it was the received Argument of the *Orthodox* in thoſe times, neither he or they, though they urged a good Argument, yet underſtood wherein

wherein the ſtrength of it lay, but that on the contrary they did not argue *ad idem*, and that according to them, it was no Argument at all, is at once precarious and rude into the bargain, and is almoſt like the monſtrous abſurdity of the *Epicurean Doctrine*, that affirms all things to have come by chance, notwithſtanding all the outſtrokes, appearances and ſignatures of the moſt exquiſite *Wiſdom*, and the moſt perfect *Skill*.

The third and laſt place of *Epiphanius* which I ſhall mention is, where ſpeaking of the Antient formulary of *Faith*, which he ſaith was delivered by *Tradition* from the *Apoſtles*, and agreed upon in a *Council* of 310 *Biſhops* in the ἁγία πόλις, the *Holy City*, that is, *Jeruſalem*, he explains that *Article*, which is at preſent extant in the *Nicene* confeſſion, and was taken from thence, τὸν ἐκ τοῦ πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, *Begotten of his Father before all Worlds*, by ἐκ τῆς οὐσίας τοῦ πατρὸς, *of the Subſtance of the Father*; now there is no other way to elude the force of that argument which may be drawn from hence, in favour of the *ſingular Eſſence*, but either to queſtion the Authority of *Epiphanius* without reaſon, and to ſay there was never any ſuch *Coun-*

cil

cil at *Jeruſalem*, nor by conſequence any ſuch formulary of *Faith* agreed upon therein, or elſe to affirm with the impious *confidence* of a down right *Atheiſt*, that the *Apoſtles* did not underſtand themſelves, and that notwithſtanding all their pretences to a *Divine Spirit*, they were yet ſo *fooliſh* and *ignorant*, to believe that *one Divine Subſtance* could beget *another*.

But yet I am far from pretending that all the *Fathers* of which the *Nicene Aſſembly* was compoſed, were all of them at all times conſtant and firm, to the defence and maintenance of the *ſingular Eſſence*, no, their *fluctuation* and *uncertainty* hath been already ſufficiently diſcovered, and *Epiphanius* himſelf giving his judgment of the meaning of the word *Homoouſios*, notwithſtanding his Argument which hath been lately produced, to prove the *Divinity* of the *Holy Ghoſt*, ſpeaks thus, τὸ δὲ ὁμῶ οὐχ ἕνα πάλιν σημαίνει, ἀλλὰ ἀπὸ τῆς ὁμοουσίε δύο σημαίνει τέλεια, ἀλλ' οὐκ ἀλλοῖα ἀλλήλων ὄντα, οὐδὲ ἀλλότρια τῆς αὐτῶν ἑνότητος, that is, *the word* ὁμῶ, *does not ſignifie* Numerically one, *but by the word* ὁμοούσιος *two perfect natures are to be underſtood, not differing* Specifically *from each other, nor averſe from being* United *into* one,

Neither

Neither indeed does there ſeem to have been any after the *Arian Hereſie* ſprung up, from that time till a good while after the *Nicene Council*, who did ſtoutly and reſolutely adhere to the *ſingular* E*ſſence*, without any *wavering* or *heſitation*, notwithſtanding the difficulties with which it was attended, unleſs it were this *Marcellus* and his *followers*, who from their *Maſters* name, are by E*piphanius* called *Marcelliani*, ſo that it proves true of him what *Horace* ſaid of another of the name, after all the reproaches and calumnies, with which his *Adverſaies* have in vain endeavoured to blaſt his reputation,

Creſcit occulto velut arbor ævo
Fama Marcelli——

And if we conſider that it was to *Julius* Biſhop of *Rome*, who had exactly as to this matter the ſame Apprehenſions with *Marcellus* himſelf, to whom that E*piſtle* was written, in which this *Orthodox Confeſſion* is contained, we may alſo then go on as *Flaccus* does.

——*mical*

——————*micat inter omnes*
Julium *ſidus*, *velut inter ignes*
Luna minores.

Or in the *Language* of another *Poet*, we may ſay of *Marcellus*, with reſpect to the *Trinitarian Biſhops*, who were uſed to take ſhelter in the *Specific Identity* or other *inadæquate expedients* that have been mentioned.

Aſpice ut inſignis ſpoliis Marcellus *opimis*
Ingreditur, victorq; viros ſupreeminet omnes.

And if there be any that ſtand up firm and faithful to the *ſingular* E*ſſence*, without *betraying* and *expoſing* it, as the Learned *Doctour* hath endeavoured to do, we may ſay of him as *Anchiſes* did when he had finiſhed the *Prophetic Character* of his *Roman* Heroe,

Tu Marcellus *eris.*

And as *Marcellus*, by his *courage* and *reſolution*, anſwers the great *Character* of his glorious *Nameſake* in *Virgil*, ſo we may every whit as juſtly compare the *Heſitating* Fathers

Fathers, who ſometimes ſeemed to patroniſe the *Numerical Eſſence*, and ſometimes to ſeek *Patronage* and *ſhelter* from it, in very improper and inadæquate *expedients*, ſuch as rather ſerved to delay the time, and afford new matter of rangling and diſpute, then either to conſute the *Arians*, or to aſſure the Victory of the *Orthodox Party*, to *Fabius* the *Cunctator*, who is immediately before prophetically deſcribed by *Anchiſes*, and who by frequent halts and countermarches, and by falſe alarms, without daring to come to the deciſion of a Battle, prepared *Hannibal* for the Conqueſt, firſt of *Marcellus*, and then of the great *Scipio*, from his *African Trophies* ſirnamed *Africanus*, who removed the Seat of War into the Enemies Country, and perfected that *Victory*, which *Fabius* had ſcarce the hardineſs to begin.

But ſtill it is true, that though the *Fathers* were generally inconſtant and uncertain in their reſolutions, concerning the *Bleſſed Trinity*; yet when ever they ſwerved from the *Numerical Eſſence*, it was only becauſe of the puzling abſurdities with which it was encompaſſed, as to the manner of it, otherwiſe there is no queſtion, not only that St. *Athanaſius* and St. *Baſil*, and

and others of the *Fathers*, who ſeemed to have wavered in their determinations, but even St. *Cyril*, *Damaſcen* and *Gregory Nyſſen* themſelves, would have declared unanimouſly for the *Numerical Eſſence*, by which alone the *Unity* of the *Trinity* is poſſible to be maintained, and which alone could free them from the imputation and abſurdity of *Polytheiſm*, with which the *Specific Unity* was encumbred, ſuch an expedient as this, if it could have been found out in thoſe early ages of the *Church*, would have nipped the *Arian Hereſie* in the bud; it would have ſilenced the *Enthuſiaſm* of *Sabellius* (for it was nothing better) and the intollerable impudence of *Photinus*, and it would have prevented that uncertainty, and thoſe endleſs jangles which happened among the *Orthodox* themſelves, who being deſtitute of a ſolid reſolution, expoſed themſelves and one another to contempt by inadæquate fancies, the Creatures not of *reaſon*, but *ignorance* and *imagination*.

All the ſeveral *Heretics* would have been aſhamed of themſelves, and would not have dared to elude the force of ſo many peremptory *Texts*, in favour of the *Divinity* of the *Son* and the *Holy Ghoſt*, by far

ſecht

fetcht *interpretations* and diſtorted *expoſitions*, when not only the *Scriptures* were plain in their behalf, but alſo the nature and reaſon of the thing; this would have rendred the *Roman Emperors* more favourable then they were to the *Orthodox party*, whereas, for want of this, to put an end to all controverſies and animoſities that might ariſe by the diſagreeing opinions, concerning the *modus* of the *Trinity*, diſagreeing from each other, and inconſiſtent even with themſelves and with that *Doctrine* which they pretended to explain, *Conſtantine* himſelf, at the latter end of his *Reign*, began to favour the party of the *Arians*, and *Conſtantius* during his whole time, was a moſt bitter Perſecutor of the *Orthodox Biſhops*; nay, and in *Julian's* time the *Arians* were comparatively Favourites in reſpect of the others, and ſo were the *Donatiſts* too, who ſeem to have ſided with them; for *Donatus* himſelf wrote a Book, *de Sp. ſancto* purſuant to the Sentiments of *Arius* and his *Party*, and in the joynt *Reign* of *Valentinian* and *Valens*, the Partners in the *Throne*, perhaps out of *prudential* and *Political* reaſons, the *one* Eſpouſed the *ones* Intereſt, and the *other* the *others*, the better to keep all quiet underneath,

by

by the Union of the *two* conſorts, their reſpective *Patrons*, in the *Imperial Throne.*

And as there could not have been a greater Service done to *Chriſtianity*, in the Primitive times, then by finding out a clear or proper expedient, by which the *Unity* of the *Godhead* might have been kept inviolate and ſacred, notwithſtanding there were a *Trinity* of *Divine Perſons*, ſo in this Age there is nothing can ſo effectually diſarm the *Socinians*, and render them inexcuſable if they perſiſt any longer in that impious, and if any errour be ſo, that damnable errour, as the laying down a poſſible *Idea* of a *Numerical Subſtance*, branching it ſelf out without *Polytheiſm* or *Sabellianiſm* into three intelligible *Divine Perſons*, which will render all their tricks and fetches uſeleſs, and not only uſeleſs, but monſtrouſly fooliſh and wicked into the bargain; for ſo it muſt needs be thought to ſophiſticate the ſence of *Scriptures*, and to elude the force of thoſe Arguments that are taken from it by ſtrain'd Interpretations, when the moſt natural, obvious and willing ſenſe, *inculcated* over and over in an hundred places, and upon an hundred occaſions, is alſo reconcileable to *humane reaſon*, as well as revealed by *Divine Wiſdom*

dom, and ſupported by no leſs Authority then that of *God* himſelf, and therefore this is that which I am now about to do, for the *Glory of God*, and for the *Vindication* of *Religion*, from the *Corruption* of *Heretics* and the *Scorn* of *Atheiſts*, and the method I intend very briefly to proceed in, ſhall be this; *firſt* I will prove by undeniable force of *Argument*, that there are more *Divine Perſons* then *one*, and *ſecondly*, I will ſhew clearly how, notwithſtanding this, that it is very poſſible there may be but one *Divine Subſtance Numerically* the ſame in all the ſeveral Perſonalities wherein it is found.

For the proof of the *firſt*, it will be ſufficient to refer you to the diſcourſe it ſelf, to which what I have now written, though it were intended only as a *Preface*, yet it now begins to ſwell into ſo large a bulk that it may paſs inſtead of a *Preface*, for a *Book* by it ſelf, and may deſerve the *Name* much better than the thing it ſelf, to which it was deſigned only as a *Prefatory Introduction*; For in that *Diſcourſe* I have undenyably proved the *Divinity* of the *Son*, conſidered as a *Perſon diſtinct* from *God* the *Father*, and this is enough for the *demonſtrative* clearing of the *firſt* thing

propoſed, *viz. That there are more divine Perſons than one*; but becauſe nothing can be too ſure, eſpecially an *Article* of this *Importance*, therefore to what I have ſaid already in the following Papers, I will ſubjoyn two things more.

And the *firſt* of thoſe two Things, which I ſhall inſiſt upon, ſhall be a further Improvement of the Story of *Melchiſedec*, which hath been already urged in the following *Papers* ſo far, that it would amount already without any further trouble, if prejudice were not oftentimes too hard for *Demonſtration* it ſelf, to an unanſwerable *Demonſtration* of the *Divinity* of the *Son*; this *Melchiſedek* in that *Chapter* to the *Hebrews*, from whence my *Argument* is taken, is compared to the *Son* of *God*: For it is ſaid of him, *v.*3. *that made like unto the Son of God, he abideth a Prieſt continually*, ἀφωμοιωμένος τῷ υἱῷ τῦ Θεῦ, which ſignifies as much as *made after a Copy, or made by way of Emanation*, as ἀπόγραφον is a *Tranſcript* of an *Original* M. S. and ἀπόρροια and ἀπαύγασμα are *ſtreams* or *rays* flowing from an *Electrical* or a *Luminous Body*, and ſo in this *place* it ſeems as if there were a *Priority* of *Exiſtence* attributed to the *Son*, after whoſe *Pattern* and *Reſemblance Melchiſedek*

ſedek was made, and yet *v.*21. that place of the *Pſalmiſt* is applyed to our *Saviour*, *Thou art a Prieſt for ever after the Order of Melchiſedek*, in which the priority of *exiſtence* ſeems to be inverted and attributed not to the *Son* of *God*, but to *Melchiſedek* to whom he is compared, now it being utterly impoſſible and abſurd that the ſame thing or Perſon with reſpect to the ſame ſhould be both *Prior* and *Poſterior* in exiſtence, it is impoſſible to reconcile theſe places any otherwiſe than by ſaying that the ſame *Perſon* is compared with himſelf; and *Melchiſedek* when he is ſaid *to be like to the Son of God*, is the Prieſt of the moſt *High God*, who appeared to *Abraham*, compared with that *Eternal High-Prieſt*, though he had not yet entred upon the *actual Adminiſtration* of his *Prieſtly Office*, who ſaith of himſelf, *before Abraham was I am*, *God* over all, *Bleſſed* for ever, and it is true of both of them, and applyed expreſly to both, what we find written in the beginning of that *Verſe*, *without Father, without Mother, without Deſcent, having neither beginning of days, nor end of Life*, which cannot be truly ſpoken of any but God alone; or, in this place, of the *eternal Logos*, the *Word*, *the Son of God*, *be-*

gotten of his Father before all Worlds by an *Eternal Generation*; and there being but *one God* or *one Son* of *God* in this *Superlative* and *tranſcendent Senſe*; it is manifeſt that the ſame *Perſon* is compared with himſelf, and as *Melchiſedek* appearing in human ſhape is here compared to the *Eternal Son*, and in the *Compariſon* is conſidered as poſterior to him, notwithſtanding he were the very ſame with him that had exiſted eternally, and from everlaſting without any ſuch humane bodily appearance, and in this reſpect might well enough be ſaid to be *prior* or *antecedent* to him, *prior* to himſelf as perfectly incorporeal, with reſpect to himſelf, as afterwards united to the *reality* or *appearance* of an human Body; ſo is the ſame *Melchiſedek*, though ſubſequent to the *Son* of *God* in that *Senſe*, which hath been declared, yet *prior* to the ſame conſidered as *incarnate* and born afterwards in the *Fulneſs of Time* of the *Virgin Mary*; for this *Melchiſedek* that appeared to *Abraham* was a *Type* and *Figure* of *Chriſt incarnate*, and by *conſequence* was really before him; that is, before *Chriſt* being born of the Virgin *Mary* appeared in the *Fleſh*, and dwelt among us, and ſo *Chriſt is a Prieſt for ever after the Order of Melchiſedek*, as well as Melchi-

Melchiſedek was made like to the *Son* of *God*; that is, he is *God* and *Man* united together into one common Perſon, as *Melchiſedek* was, and taking not only humane Nature, which he did before, but human *Fleſh* upon him, as *Melchiſedek* appeared to *Abraham* to have done, though in truth it were neither better nor worſe than only the *Son* of *God*, or the *Eternal Word United* by *divine Power* to a *Vehicle* of fitly modify'd *Air*, or other ſubtle matter, and by that means carrying the *external ſhape* and *appearance* of an *human Body*.

And that *Melchiſedek*, who is the ſame with *Chriſt*, was *God* as well as *Man*, and *Man* as well as *God*, that is, that there was a *real* and *vital Union* of *two diſtinct Natures*, the *Divine* and the *Humane* in his *Perſon*, is ſo unqueſtionably evident from the ſame place, that as it is the extremity of *impudence* and *Impiety* in conjunction together, to call in queſtion the Authority of this *Writer*, who hath been allowed for *Canonical*, and received as ſuch in all *Ages* of the *Church*, ſo it is abſurd and fooliſh to make the leaſt doubt or ſcruple of his meaning, if his Authority be once received.

That he was *God* is plain, and will for ever continue to be ſo, to the eternal confuſion of all the *Arian* and *Socinian* cavils, till they can ſhew us a *Creature*, to whom this Character may juſtly be applied, *without Father, without Mother, without Deſcent, having neither beginning of days nor end of life*: And as this Character proclaims him *God*, ſo his being a *Prieſt*, does at the ſame time confeſs him to be a *Man*, otherwiſe *God* will be a *Prieſt* to himſelf, which is abſurd, but as, without the *Godhead United* to the *Humane Nature*, *Chriſt* who was *a Prieſt after the order of* Melchiſedec, could not have made an adæquate expiation to *God* the *Father*, for the ſins of the whole *World*, the value of the *Prieſt* and *Sacrifice* by him offered, which was the *Sacrifice* of himſelf upon the *Croſs*, being enhanced to an infinite and eſtimable price, by the infinite perfection and dignity of the *Perſon*, who was *God* as well as *Man*; ſo, that he was *Man* as well as *God*, is expreſly teſtifyed by the ſacred *Penman* himſelf, *now conſider*, ſaith he, *how this great* Man, *&c. and* without his being Man as well as God, it was impoſſible for him to be either *Prieſt* or *Sacrifice* at all, ſo that theſe things, I think, are ſo plain, that it is impoſſible

poſſible for plainneſs and perſpicuity themſelves to be more, ſo plain, that I need ſtay no longer upon this *firſt* particular, and therefore I proceed.

The ſecond thing which I had in my mind, was that Miracle of *Joſhua*, which we find recorded, *Joſh.* 10. 12. where *Joſhua* ſpeaks thus to the *Sun* and *Moon*, *Sun, ſtand thou ſtill in* Gibeon *and thou Moon in the Valley of* Ajalon, and then it follows, *v.* 13, 14. *And the Sun ſtood ſtill and the Moon ſtayed until the People had avenged themſelves upon their Enemies*, "is not this written " in the Book of *Jaſher*? ſo the *Sun* ſtood " ſtill in the midſt of *Heaven*, and haſted not " to go down, about a whole *day*, and there " was no *day* like that before or after it, that "the *Lord* hearkened unto the *voice* of a *Man*, " for the *Lord* fought for *Iſrael*. Now *Joſhua* in ſeveral reſpects, in his *Name*, and in that he was the *Introductor* of the *Iſraelites* into the Land of *Canaan*, which was *Typical* of the *eternal reſt* and *peace* of the *future State*, after the *toyls*, *hazzards* and *temptations* of this, was *figurative* and *ſignificative* of *Jeſus*, the *Meſſias* that was to come, who had nature at his beck, as being the *God* of it, and at the inſtant of whoſe *Paſſion*, as if *Nature* her ſelf had been expi-

ring with him, the *Sun* was darkned and the *day* was turned into *night*, and *nature* her ſelf put on *Mourning*, to attend the *Funeral Solemnity* of her *Lord* and *Maker*, as it is ſaid to have happened at the death of *Cæſar*, which was taken and repreſented, either by the ſuperſtition or flattery of the *Romans*, for a certain argument of his *Apotheſis*.

Ille etiam extincta miſeratus Cæſare Romam,
Tunc caput obſcura nitidum ferrugine texit,
Impiaque æternam timuerunt ſæcula noctem.

The Sun *condoling with afflicted* Rome,
When Cæſar *fell by an untimely doom;*
Withdrew his conſcious and offended light,
And guilty nations fear'd eternal night.

But not to ſtretch this *Type* any further then it will go, I do confeſs, that if any *Man* will deny ſo much to have been preſignifyed by this miracle of *Joſhua* as I have repreſented, I know not how to prove it, only I leave it to be conſidered fairly between *Man* and *Man*, whether the *alluſion* be not fairly drawn, and whether in concurrence with other arguments, which prove more directly and with greater force,

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it ought not to corroberate the *Doctrin* of the *Divinity* of *Chriſt*, though the paſſages that have been cited concerning *Melchiſedec* alone, if there were nothing elſe to be conſidered, are enough to demonſtrate unanſwerably all that is contended for, and ſtand in no need of any other confirmation.

Wherefore it being thus clear, if we will ſubmit our ſelves to the *Authority* of *Scripture*, and to the *Voice* of *God* himſelf, that there are indeed more *Divine Perſons* then *one*, it remains now only, that I enquire very briefly, how it is poſſible for a *plurality* of *Perſons*, diſtinct from *one another*, to be conſiſtent with a *Numerical Identity* of *Divine Subſtance*, which the voluminous *Creatour* of the *Intellectual Syſtem* denies, as an impoſſible and contradictious notion, where ſpeaking of the word *Homoouſios*, and ſaying that it was never uſed otherwiſe by *Greek Writers*, then to ſignifie the agreement of things *Numerically* differing from *one another*, in ſome *common Nature* or *univerſal Eſſence*; or their having a *generical Unity* or *Identity*, he adds; "nor in-
"deed; is it likely that the *Greek Tongue*
"ſhould have any name for that, which nei-
"ther is a thing in *nature* nor falls under *hu-*

man

" *man Conception*; (*viz.*) ſeveral things ha-
" ving *one* and the *ſame ſingular Eſſence*; and here, though the *Doctor* did not diſtinguiſh ſo nicely as he ought to have done, betwixt *things* and *perſons*, yet I will grant him thus much, that *ſeveral things* being ſuppoſed to be *ſeveral*, are at the ſame time what they are *Numerically* by themſelves; and are *Numerically* diſtinct from *one another*.

But yet it does not follow, but that ſeveral perſons may all have the ſame *Numerical Divine Subſtance*, tho' to make a diſtinction of *perſons* in this caſe, there be requiſite an acceſſion of ſome *individuating Circumſtances* or *Properties*, which ſhall be ſuperadded to the *common Nature*; and this is a great errour of which the *Doctor*, is guilty, if it be conſiſtent with the inſolence of his humor to endure to be told of his faults, becauſe ſeveral things cannot be the ſame (which is no ſuch very deep and profound *ſpeculation*, for how can they be *ſeveral* and the *ſame* at the ſame time) therefore *ſeveral Perſons* indued with *ſeveral* individuating *differences* cannot be partakers of the ſame *common nature*, which is falſe, as I will now immediately ſhow you, proceeding with all imaginable caution, that the *intellectual Syſtem* being a wild country

try, and very full of woods; I may not unadviſedly fall into an *Ambuſcade*, by the following well weigh'd and well conſidered ſteps.

Firſt, I ſay, that that which is in it ſelf *one*, cannot be conceived as *three* without diviſion.

Secondly, that thoſe things which are in themſelves diſtinctly *three*, cannot be conceived as *one* without compoſition.

Thirdly, that the *Divine Nature* being infinitely and immmutably perfect, is likewiſe ſimple and uncompounded, uncapable of diviſion on the one hand or compoſition on the other.

Fourthly, by *God* the *Father* I underſtand that *ſimple*, *ſimilar*, and *Omnipreſent Divine Subſtance* or ſpace, endued with all poſſible *power*, *goodneſs* and *wiſdom*, whoſe parts, by reaſon of the *Omnipreſence* of the whole, are even by cogitation inſeparable from each other, or that *Omnipreſent Divine activity*, and *life*, which is as much and more ſimply *one*, in and with it ſelf, then any other ſecondary or derivative life can be, being all over nothing elſe but *one entire Will*, *Underſtanding*, *Goodneſs*, *Fruitfulneſs*, *or Power* of *Action* and *Production*, which being only that which is truly and properly

properly *God*, is therefore called *God* the *Father*, as being the moſt ſimple in it ſelf, and alſo the *ſource* and *fountain* of *Divinity* in the two ſubordinate *Perſons*, for the *Perſons* are not equally perfect as to their whole nature, although the *Divine Subſtance* which makes them all to be *God*, be in all *three Numerically* and *individually* the ſame.

Fifthly, by *God the Son* I underſtand the *ſecond Perſon* of the *Bleſſed Trinity*, reſulting from the *Union* of the *humane Nature*, with the *Divine Subſtance*, which *Divine Subſtance* being endued and furniſhed with a *life by it ſelf*, is for that reaſon a *Perſon by it ſelf*, ſimply and abſtractly conſidered; for this is the moſt general and comprehenſive notion of a *Perſon*, that it is a being endued with *life*, or with *ſelf-conſciouſneſs* or *ſelf-ſenſation*, to which *Divine Life* the *Human* being added, and being influenced, animated and acted by it, and vitally united to it; there ariſes from hence a compound life, which is diſtinct from the ſimple (which is a life by it ſelf, without the acceſſion of the other,) and if a *life* and a *perſon* be the very ſame, then *another ſort* of *life* makes *another ſort* of *Perſon*, and *another ſort* of perſon

ſon is *another* perſon, that is a *compound* Perſon, which is no more the ſame with *ſimple*, then *unity* and *compoſition* are themſelves the ſame.

But to make the ſolidity of this notion the more plainly to appear, it is to be conſidered, that though theſe two natures, the *Divine* and the *Human* are always vitally *united* to one another, ſo as they feel and enjoy the ſame common life, yet there are ſome caſes to be met with, wherein the *Father*, that is the *Divine* and *Simple Subſtance* acts as a Perſon diſtinctly by it ſelf, without the concurrence of the *Human* with it, and there are others wherein they act in concurrence together, as if they had but *one Will*, *one Underſtanding*, *one ſimple* and *undivided Power* of *Action* and *Operation*.

To the *firſt* of theſe Heads there are the following particulars unqueſtionably belonging.

Firſt, when the *Father* is ſaid to *beget* and the *Son* to be *begotten*, which he did from all *Eternity* by way of Emanation, as it is very eaſie for any Man to conceive he might do, for whatſoever is not in it ſelf impoſſible and contradictory to be done or performed, is a poſſible object of the *Divine*

Divine Power, and was ſo without queſtion from all *Eternity*, becauſe the *Divine Nature* was always abſolutely and infinitely perfect, and by conſequence the ſphere of poſſibility, to which it is coextended, (for there is nothing poſſible which is not ſo a *Divine Power*) was from all *Eternity* exactly the ſame, though there had not been that *eternal congruity* and *diſpoſition*, which there appears to have been in the *Divine Nature*, to the production of the *Human*, by that means, as it were, to exemplifie and enjoy it ſelf in its moſt perfect image and reſemblance, and the *Father* when he is ſaid to have begotten the *Son*, it is not by any means ſo to be underſtood, as if *one* Divine *Subſtance* could beget *another*, which is the very height of *Non-ſenſe* and *Blaſphemy* into the bargain; but theſe two things are manifeſtly couched under it, and to be underſtood by it; *Firſt*, that the *Father* that is the *ſimple* and *ſimilar*, *ubiquitary* Divine *Subſtance*, did from all *Eternity*, by way of emanation, produce that *Human ſoul* or *Perſonality*, which was the pre-exiſting *ſoul* of *Chriſt* before his *Incarnation* and before all *Worlds*, being *the firſt born of every* Creature.

Secondly,

Secondly, he did likewiſe from all *Eternity* conſtitute a *vital Union*, betwixt his own *ſimple* and *ubiquitary Subſtance*, and this *eternally begotten* or *emanatively produced Human Soul*, ſo as they were made to feel and enjoy one another, and where ever there is an *Unity* of *ſelf-conſciouſneſs* and *reciprocal enjoyment* of each others *life*, ſo as the *human life* does at the ſame time participate and ſhare in the *Divine*, this is enough to conſtitute one common perſon, reſulting from the *vital Union* of the *Divine* and *Human Nature*, into this common life and mutual enjoyment; for an *Unity* of *life* is the moſt ſtrict, inſeparable, and indiviſible ſort of *Unity* that can poſſibly be conceived, and yet, notwithſtanding, the *Human Nature*, though it were eternally produced, yet it did not nor could not poſſibly produce it ſelf, which is to ſuppoſe a thing or perſon to be before it is, neither did it or could it poſſibly *unite* it ſelf in that entire and cloſe manner with the *Divine*, but in both theſe reſpects, the *Human Nature* is originally paſſive, though to the latter it may be ſuppoſed to concur by a conſent of *Will* though not of *Power*, and *God* the *Father*, that is, the *ſimple* and *original Divine Subſtance* is conſidered as a perſon acting by himſelf. In

In the ſecond place, when the *Father* is ſaid to *ſend* and the *Son* to be *ſent*, here the *Father* or the *ſimple* and *ſelf-exiſting* *Divine Subſtance* is to be conſidered as a Perſon by it ſelf, and acting apart from the *Son* who is ſaid to be *ſent*; for in the firſt place, the *Divine Subſtance* which is *Ubiquitary* and *Omnipreſent*, cannot be ſaid with reſpect unto it ſelf, either to *ſend* or to be *ſent*; for whatſoever is *Omnipreſent*, is at the ſame time conſidered as immoveable and quieſcent, there being no place into which it is poſſible for it to remove, and this perhaps may not improbably be lookt upon as one *eternal* cauſe of the *bleſſedneſs* and *Tranquillity* of the *Divine Natnre*, that by reaſon of its *Omnipreſence* it is always perfectly at reſt within it ſelf, it is impaſſible from it ſelf and from any thing without it, it being impoſſible it ſhould yield or give place to any impreſſions, or that it ſhould be capable of any motion, mutability or change, in which the very nature of true happineſs conſiſts, for *perfect reſt* and *perfect peace* go together,

Secondly, It is abſurd to ſay that *one Divine Subſtance* can ſend *another*; for this were to ſuppoſe a plurality of *Gods*, which hath been already ſufficiently exploded, beſides

beſides that to *ſend* implying a ſuperiority, and to *be ſent* a ſubjection, both of which are abſolutely impoſſible and abſurd, with reſpect to *two Divine* or *infinitely perfect ſubſtances* compared together, it is likewiſe abſurd in this reſpect to affirm of *one Divine Subſtance*, that it ſends or commands, or that it is obedient to, or is ſent by another.

Thirdly, though the *Human Nature* of *Chriſt* be ſo intimately twiſted with, and ſo vitally *United* to the *Divine* and *Omnipreſent Subſtance* of *God the Father*, as that theſe *two lives*, the *Divine* and the *Human*, do by this means become *one life*, and have a mutual *ſelf-conſciouſneſs* and *enjoyment* of each *other*, ſo as to conſtitute the ſame *Perſon*, the *unity* of *Perſon* conſiſting in nothing elſe but an *unity* of *common life*, yet when we ſpeak of *ſending* and being *ſent*, this in the utmoſt propriety of Speech can be underſtood of nothing elſe but the *Human Nature* of *Chriſt*, which being formerly *United* (for it is but finite, and by conſequence cannot be adequately *coextended* to the whole divine ſpace, which is *infinite* and *Omnipreſent*) to that part of the *Divine ſpace* where the moſt perfect and the moſt highly *honoured* and *exalted Spirits*

have their *ſublime* and *glorious abode*, far above the dreggs and impurities of this *Earthy Region*, was in the fulneſs of time, for *wiſe* and *gracious* purpoſes, *predetermined* and *preordained* of *God*, from everlaſting, commanded to deſcend into it; and adding *human fleſh* to *human nature*, to appear in the likeneſs of a *mortal* Man, and to put on the form of a *Servant*, notwithſtanding that the *vital union* betwixt the *Father* and *him* continued all this while, and being really *united* in that intire and vital manner, to any one part of the *Divine Subſtance* or *ſpace*; it was as much in ſome ſenſe, as if he had been really and adæquately coextended to the whole, becauſe, tho' in this *Divine ſpace*, it may be ſaid of this, what is in general true of all extenſion, that it hath *partem extra partem*, ſo that this part is not that, or *vice verſa*, yet in the firſt place the parts of an *Omnipreſent extention*, are therefore utterly *inſeparable* and *indiviſible*, even by cogitation from each other, becauſe the whole is *Omnipreſent* and fills the very utmoſt poſſibility of ſpace, and in the *ſecond*, tho' the parts be never ſo diſtinct, yet are they all of them acted by the ſame *Divine Life*, which is one *ſelf-conſciouſneſs* or *ſelf-ſenſation* running through the

the whole; *indiviſible*, *inſeparable* and *tyed* to it ſelf, by an *Unity* of *ſelf-enjoyment*, which is the higheſt, the nobleſt and the ſtricteſt *unity* in the *nature of things*, by which means it comes to paſs, as it is plain it muſt do, that whatſoever is vitally *united* to any part of this *Divine ſpace*, which is all of it animated by *one indiviſible* and *inſeparable life*, is at the ſame time effectually *united* to the whole, and hath always the higheſt and the cloſeſt *enjoyment* and *imbibition* of that *Divine life*, which a finite *Subſtance* is capable of receiving.

But yet in this action of *ſending* and being *ſent*, it is not the *Human nature* but the *Divine* that *ſends*, and it is not the *Divine nature* but the *Human* that is *ſent*, and as the *Father* is ſaid to *beget* the *Son* in theſe two ſenſes, which have been already explained; *firſt*, that he *begat* or *produced* the *human nature* of *Chriſt*, out of the emanative *fruitfulneſs* of the *Divine ſubſtance*, by an *eternal generation*; *ſecondly*, that by the ſame *emanative* and *eternal power* and *goodneſs*, he did vitally *unite* this *firſt born* of all the *Creatures*, the *only begotten Son* of *God*, in that *immediate* and *emanative ſenſe*, into a feeling, and enjoyment of his own *Divine ſubſtance* and *life*; ſo that they be-

came *one* Perſon, which may very truly and properly be ſaid to be *God*, as being denominated, as there is all the reaſon in the world it ſhould, from the *principal* & *chiefeſt life*, ſo the *deſcent* of the *Human Nature* of *Chriſt*, from *one* part of the *divine ſubſtance* to *another*, notwithſtanding, that it were all the while vitally and conſciouſly *united* to that *Divine life*, which is indiviſibly, inſeparably and ſelf-conſciouſly the ſame, through all the *parts* of the *Divine ſubſtance* or *ſpace*, is as plainly aſſerted, as it is poſſible for words to expreſs it, in that paſſage of St. *John. c.* 3. 13. where our *Saviour* ſaith concerning himſelf, *No Man hath aſcended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven*; in which place by *Heaven*, *God* or the *Divine ſpace* was underſtood in the Language of the *Jews*, and by his *coming down* from thence, was meant the removal of his *Human ſubſtance* from *one* part of this *Divine ſpace* to *another*, and by his being in *Heaven*, as every *Man* is in ſome ſenſe, being included in the large comprehenſion of the *Divine ſpace*, is meant in a more eſpecial manner (for it is manifeſt that ſomething peculiar to himſelf is here expreſt) the *vital union* of the *two natures* together,

by

by which he was really *God* as well as *Man*, and by his *aſcending* thither, notwithſtanding that his *Human ſubſtance* continued all this while below, is meant, that he that is vitally *united* to any *one part* of the *Divine ſpace*, does at the ſame time enjoy a moſt entire and perfect *Communion* with the *whole*, by reaſon of that *indiviſible* and *inſeparable Life*, which enjoys it ſelf fully, perfectly and entirely in every part of the *divine ſpace*, which is the ſtricteſt *Bond* of *Unity* that can be conceived, and by which all the parts, beſides that they are actually *inſeparable* by reaſon of the *Omnipreſence* of the *whole*, are ſtill more cloſely and intimately connected with each other, as if they were all the very ſame.

Thirdly, in that Prayer of our *Saviours* uttered in the *bitter Agonies* of his *human nature* immediately before his *Paſſion*; *O my Father, if it be poſſible, let this Cup paſs from me, nevertheleſs, not as I will, but as thou wilt*, which the *Evangeliſt* aſſures us to have been three times repeated; it is manifeſt that the *divine nature* or *ſubſtance* is conſider'd as a *diſtinct* and *ſeparate Perſon* by it ſelf, endued and furniſhed with a *diſtinct Will* from that of the *human nature*, and though it be true that in the *human nature* it ſelf,

there was an *abſolute reſignation* to the *divine Will*; *nevertheleſs, not as I will, but as thou wilt*; yet theſe *Words* themſelves do ſufficiently expreſs it to have been only a *paſſive reſignation*, and an *Inſtance* not ſo much of *Inclination* as *Obedience*, it was an Inſtance of *ſubmiſſion* and *reluctancy* together; *O my Father, if it be poſſible, let this Cup paſs from me, nevertheleſs, not as I will, but as thou wilt*, and the *reluctancy* of the fleſhly nature, or of the human Soul united to a *Body* of *Fleſh* and *Blood* (for in that it conſiſted) was ſo much the more painful and exquiſitely tormenting, by reaſon that it was, as it were, a *tearing in ſunder* the *divine* and the *human* Nature, which were at once *united* by the ſtrongeſt *Bond* of *Union*; and for that reaſon muſt needs be the moſt tenderly and painfully *ſenſible* of any *Divorce* or *Diſagreement* between them; for in the *firſt* place, it was not only a *very old* but an *eternal Union*, there being no time when the *human nature* of *Chriſt* was not, or when it was not *united* to the *divine*: *Secondly*, it was an *Union* of *Emanation* proceeding from, or begotten by, the *Eternal Fruitfulneſs* of that *divine Subſtance*, which is called *God the Father*, which ſhews it not to be a *poſitive union*, but

but a *natural*; an *Union* whoſe parts are actually inſeparable, and therefore upon *ſuppoſition*, that the *Natures* thus *united* are indued with *Life*, and that both, or either of theſe *Natures* are paſſible and capable of being affected with *pain*; the leaſt endeavour or tendency towards a *Separation* muſt cauſe an *exquiſite regret*, *anguiſh* and *pain* in that part of the *Compoſition*, which is paſſible and ſubject to it; wherefore the *Union* of the *divine* and *human Nature* in the *Perſon* of *Chriſt*, being an *Union* of *Affection* and *Will*, an *Union* of *Intellect* and *Underſtanding*, ſo far as the *human Nature* is capable of *Underſtanding*, and imbibing the *Wiſdom* of the *Divine*, and an *Union* of *Life*, *Self-conſciouſneſs* and *mutual Enjoyment*; it muſt needs be, that in the *human Nature*, which is confeſſedly paſſible, upon the leaſt *diſagreement* or *repugnancy* of it to the *Will* of the *Divine*, there muſt ariſe a moſt quick, acute and pungent *Senſe*, created in the *humanity incarnate*, betwixt the reaſonable and the fleſhly *Nature*, the firſt of which reſigns it ſelf up perfectly to the moſt *perfect Wiſdom*, to which it hath a *vital congruity* and with which it ſtudies always to preſerve a moſt perfect agreement, and finds a com-

plaeency in being conformed to it, withal conſidering the important *Reaſons*, for which it was neceſſary that he ſhould ſuffer upon the *Croſs, and become a Sacrifice for the Sins of the World*, in which the *Divine Wiſdom*, *Goodneſs* and *Juſtice* were all of them in a manner equally concerned, but the latter full of *human Paſſions, Apprehenſions* and *Fears* had a *Dread* and *Abhorrence* of ſuch a cruel *Death*, and by conſequence found within it ſelf a ſtrange *reluctancy*, and an *unwillingneſs* almoſt as painful, as the moſt tormenting and cruel *Death* it ſelf, to undergo it; beſides that being at the ſame time *vitally* and *perſonally* united to the *divine Subſtance*, this was another, and without queſtion the moſt bitter part of the *Agony*, which our *Saviour* underwent betwixt *ſubmiſſion* to the *divine Will* and *reluctancy* againſt it, both of which it did at the ſame time, by the *Combat* of the reaſonable and the incarnate *life*, one of which could not think of *death*, without a moſt paſſionate and painful averſation, and to the other diſobedience was worſe than death, to an extremity not to be expreſt, ſo that though it was only the *human nature* of *Chriſt*, which properly ſpeaking, ſuffered upon the *Croſs*, yet by reaſon of the intimate

intimate *Union* of it with the *Divine*, he ſuffered infinitely more than any other *Man* could do.

Fourthly, in that *Action* by which the *Father* or the *divine Subſtance* perpetually feels and enjoys it ſelf, and adæquately underſtands and comprehends the whole *extent* and *latitude* of its own infinite and abſolute Perfection, in that *Action* the *Father* is conſidered as a *Perſon* acting by himſelf, and becauſe there is no *aſſignable moment* of *Eternity* when he does not do this, therefore he does always really preſerve a *diſtinction* of his *Perſon* and *Subſtance*, from the *Perſon* of the *Son* and of the *Holy Ghoſt*, as well as by being from, and to, all *Eternity* vitally united to the *human Nature* of *Chriſt*, and to a certain ſubtle and ætherial Matter, he does at the ſame time concur to the making up of *two other* Perſons, in that manner which hath been, and ſhall be ſtill hereafter more fully and particularly declared; for though the *human Nature* of *Chriſt* be not only the moſt perfect in it's kind, but without queſtion the moſt perfect of any *finite*, *immaterial Subſtance* whatſoever, though you take in all the *Hierarchy* of *Angels* and *Immortal Spirits*, and though by being perſonally and vitally

vitally, and that from all *Eternity*, united to the *divine Subſtance*, it muſt needs for this reaſon have the trueſt *Enjoyment*, and the fulleſt *comprehenſion* and *underſtanding* of it, of any other Creature whatſoever, yet as being but a Creature, though an *eternal* one, as being but a *finite Subſtance* though incomparably and indiſputably the moſt *perfect* of any other *finite Subſtance* whatſoever, it cannot have a juſt and adequate *comprehenſion* of an infinitely perfect *Nature*; For nothing can adequately and fully comprehend that which is really infinite, or which is all one, which is endued with all poſſible Perfection, which is not ſo it ſelf, and this the *humane nature* of *Chriſt* is not, neither indeed can it be, unleſs you ſuppoſe the *divine* and *humane nature* of *Chriſt*, to be the ſame; for all that is meant by the *divine nature*, is a nature endued with all poſſible perfection, ſo that it remains firm what I have aſſerted in this *fourth particular*, that in that action in which *God* the *Father*, or the *Divine Subſtance* feels, enjoys and underſtands himſelf in a full, perfect, adæquate and truly comprehenſive manner, he is to be conſidered as a Perſon acting by himſelf, diſtinct from the Perſons of the *Son* and *Holy Ghoſt*.

Fifthly,

Fifthly, in that *Action* or *Operation* of the *Divine mind*, by which at once he ſurveys the whole poſſibility of things, and hath all their *Ideas* and all their *ſeveral properties*, *differences*, *relations*, *connexions* and *dependencies* at the ſame time preſent to him, which he always hath, and which it is abſolutely impoſſible for any *finite* or *limited underſtanding*, at any one time to comprehend together, in this action likewiſe, in its full extent; the *Father* is conſidered as a *Perſon* by himſelf, and is really ſo; for although, as to many particulars there may be, and actually is, a concurrence of the *Divine underſtanding*, and the *Human* together, ſo as to view ſeveral of theſe *Ideas* at the ſame time, and with a common proſpect, and to have exactly the ſame *notion* and *apprehenſion* concerning them; it being impoſſible for the *Human underſtanding* to differ from the *Divine*, ſo far as it is capable of imbibing it, and of being influenced and acted by it, which it always is to the utmoſt of its capacity, (which is but finite) and ſo far they act as a common Perſon informed and animated by one *common life*,, yet where the *Human underſtanding* will not reach, as it will not certainly extend to the utmoſt poſſibility

bility of *Ideas*, at *one* and the *ſame time*, which implies *infinite knowledge*, or *knowledge* in its utmoſt *Latitude* and *Perfection*, an *attribute* belonging to the *Divine Subſtance*, and *incommmunicable* with any *other*, there this *Divine Subſtance* is again conſidered in this fifth particular, as a Perſon acting diſtinctly by it ſelf.

Sixthly and *laſtly*, in the actuation of thoſe *Divine Ideas*, or in the bringing them out of a *ſtate* of *notion* into a *ſtate* of *reality* and *extra-notional Exiſtence*, or in the *Creation* of the *material* and *intellectual World*, together, with the ſeveral modifications and motions of the *one*, the ſeveral orders and degrees of the *other*; in this alſo the *Father* is to be conſidered as acting by *himſelf*, the *Power* of *Creation*, or the *producing realities* out of a *ſtate* of *non-exiſtence*, out of a *ſtate* of *poſſibility* into a *ſtate* of *being*, and from a *ſtate* of *notion* into a *ſtate* of *impenetrability*, *tangibility* or *life*, being only competible to *God* himſelf, and belonging only to *infinite Power*, as the *Ideas* themſelves, which were the *principles* and *patterns*, according to which the *realities* were made, could not in their full extent and comprehenſion, and at *one* and the ſame time, be preſent to any *wiſdom* or *underſtandng*,

ſtanding, but that which was *infinite*, and by conſequence *Divine*, though I deny not but that the *Son*, that is, the *human nature* in conjunction with the *divine*; for of it ſelf it could not do it, may in ſome ſenſe be ſaid to have made the *World*, as the *Scripture* aſſerts him to have done, and in what ſenſe that is, ſhall be now very ſuddenly and very clearly declared.

For as there are ſome operations of the *divine nature* to be met with, wherein the *Father* or the ſimple *divine ſubſtance* acts as a diſtinct *Perſon* by it ſelf, without the concurrence of the *human nature*, ſo there are others wherein the *divine* and *human nature* act joyntly, and as it were confederately together, and are conſidered as *one common perſon* endued with *one common life*, *underſtanding* and *will*, and they are theſe.

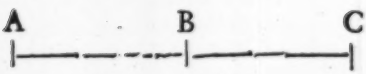
Firſt, in the buſineſs of *Creation*, which though it hath been already appropriated as an incommunicable act to the *ſimple divine ſubſtance*; yet we find notwithſtanding in *Scripture*, that the *Creation* of the *World* is attributed to the *Son* likewiſe, that is, to the *ſecond perſon* of the *bleſſed Trinity*, or to the *human nature* vitally and perſonally *united* to the *divine* as well as to *God* the *Father*, or to the *ſimple divine ſubſtance*

it

it ſelf, the reaſons of which, if I am not miſtaken, are principally, if not only, theſe that follow.

Firſt, that all things being produced out of nothing by the *divine power*, or by a bare act of the *divine will*, and the *human nature*, being vitally and perſonally *united* to the *divine*, ſo as to be partaker of the *life* of *God*, and to be wholly determined and acted by his *will*, the *will* of the *human nature*, being as it were included, abſorpt, and ſwallowed up in the *divine*, and the *one* being perfectly determined and acted by the *other*, whatſoever effect follows any *determination* or *motion* of the *divine will*, may very properly be ſaid to be the *effect* alſo of the *human*, in conjunction with it, and acting as *one common perſon* with *one indiviſible* and *common determination*, it being no more poſſible to ſeparate the *one will* from the *other*, than it is to diſſolve the *union* of the *two natures*, or to divide any *emanative* and *immediate effect*, from its *immediate* and *emanative cauſe*, and it is in a manner the ſame caſe as in the *Line*.

Where



Where if you conſider *A* as the firſt *mover*, and *B* and *C* as *quieſcent*, yet *B* being firſt *moved* by the *motion* of *A*, the *motion* of *C* is rightly affirmed to be owing to them both, acting in common and in conjunction *together*; notwithſtanding, that the *original power* of moving be wholly to be aſcribed to, and to be derived from *A*, whoſe *Creature B* as to its motion is, as *C* in the ſame reſpect may be ſaid to be the common creature of them both.

Secondly, the *human nature* of *Chriſt*, tho' perſonally and vitally *united* to the *divine*, yet being, as it hath been ſaid already, but a *finite nature*; and though there were in it a perfect *Conjunction* and *Symphony* of *will*, in all things to the *divine will* and *underſtanding*, ſo far as the *ſphere* of its *capacity* would reach, yet that *capacity* being *finite* and *imperfect*, it wanted ſome *external* helps to give it the more full and comprehenſive notion of the *divine nature*, and by conſequence the more *large* and *plentiful* enjoyment of it; for which reaſon it was, that from all *Eternity* there was *Created*

ated a *Sub-eternal* and *Æthereal* matter, which being *united* to and *animated* by the *ubiquitary* and *original life*, which is called *God* the *Father*, conſtituted the *third Perſon* of the *Bleſſed Trinity*, which is called the *Holy Ghoſt*.

Now *God* being infinitely perfect and happy in himſelf, it could not be, that this *Æthereal* matter was produced by him for the more full and perfect *enjoyment* of himſelf, for there could be nothing in any *Creature*, eſpecially an *inanimate one*, as this ſubtle matter, without the *conjunction* and *animation* of the *divine life*, muſt be, which was not before hand eminently and tranſcendently to be found in himſelf, who is conſidered as its emanative and its only cauſe, neither is it reaſonable to conceive, though it proceeded from all eternity from the *Divine Subſtance*, by way of emanation, that it was created out of no end or deſign, or that no uſe was made of it from all *eternity*, till in the fulneſs of time the *aſpectable Univerſe* was *Created*, wherefore it is but reaſonable in this caſe, to ſuppoſe that this ſubtle matter was employed partly in forming the *Vehicles* of the *Cæleſtial Hierarchy*, the *Angels* and *immortal Spirits*, the *Morning Stars* and *Sons* of *God*, that

that ſung together and ſhouted for joy, when the firſt *corner ſtone* of the *World* was laid, and conſequently did exiſt before it.

And that they were really cloathed with ſuch *Ætherial Vehicles* or *Cæleſtial Bodies*, (as we ſhall be our ſelves after the *Reſurrection*, if there be any ſenſe in the 15*th. Chapter* of the *firſt* to the *Corinthians*, and our *Saviour* himſelf aſſures us, that in the future ſtate we ſhall be ὡς ἄγγελοι or ἰσάγγελοι *as the Angels* or *equal to the Angels that are in Heaven*) ſeems to me plainly to be aſſerted by the *Pſalmiſt* in theſe words, *Pſal.* 104. 4. *Who maketh his Angels Spirits, his Miniſters a flaming Fire*, not to repeat here what I have * elſewhere ſaid concerning the ſignification of the word ἄγγελος or *Angel* in the *new Teſtament*; and that they had alſo a *pre-exiſtence* before the *Foundation* of the *World* were laid, ſeems not obſcurely to be imployed by the *Pſalmiſt*, in that immediately after, as if the next thing to the *Creation* of *Angels*, were that of the ſenſible and acceptable *world*, he ſubjoyns, *who laid the Foundations of the earth, that it ſhould not be removed for ever.*

* Apology for the mid. way & Sermon of the *Omnipreſence.*

But this is not all, it was further neceſſary that this ſubtle matter ſhould be *Created*,

ted (for it neither is or can be by it ſelf, any more then a *Creature*) and that from all *Eternity*, by an emanative way, that the *Son* or the *ſecond Perſon* of the *Bleſſed Trinity*, or the *human nature* of *Chriſt*, vitally and perſonally *united* to the *Divine* of *God* the *Father*, might have, from all *Eternity*, the more large and comprehenſive notion of that *infinitely perfect nature*, to which it was thus vitally and perſonally *united*, and by conſequence might be the more cloſely *united*, and enjoy the more perfect *Friendſhip* and *Communion* with it; for it is but reaſonable to ſuppoſe, that in this ſubtle matter, not only the *Vehicles* of *Angelick Forms* and *Spirits*, but alſo the ſenſible *Ideas* and *Patterns* of this lower *World* were originally drawn, and in this ſenſe the *Heavens*, that is, the emanative ſubtle matter in which thoſe *Archetypal Ideas* were framed, may be ſaid *to have declared the Glory of God*, in another and an *antecedent notion*, to that in which the *Pſalmiſt* underſtood thoſe words, by repreſenting the *Original Patterns* of the *World*, that was deſigned to be *Created* in the fulneſs of time, to the *Human nature* of *Chriſt*, and to thoſe *Angels* and *ſeparated Spirits* which were in time produced before the *Foundations* of the

the *World*, which taught them more fully and perfectly to understand and celebrate the *Power* and *Wisdom* of *God*, then without such outward helps any *finite* or *created Being* was capable of doing, and this was no more then *Seneca* hath represented concerning *God* himself, that he made use from all *Eternity* of a certain subtle matter, in which the *first Patterns* and *Archetypal examples* of all things whatsoever were drawn: *Miremur*, saith he in his 58th. Epistle, *in sublimi volitantes rerum omnium formas, Deumq; inter illa versantem ac providentem, quemadmodum quæ immortalia facere non potuit, quia materia prohibebat, defendat a morte ac ratione vitium corporis vincat*, in which passage, though it be manifest that he supposed *God* to be *one Supreme, Ubiquitary* and *Immaterial Nature*, which is his genuine and true notion, and so must not be supposed in this particular, to adhere strictly to the *Stoical Principles*, which did not acknowledge any thing but matter in the world, and though that supreme *ubiquitary* and *immaterial Nature*, to help him to form and model his *Ideas*, may not perhaps have any need of any such *subtle* and *subeternal matter* (although it be somewhat difficult to conceive, how material

See Apol. for middle way *A. p.* 283 to 289

Ideas can be repreſented or conveyed otherwiſe then by material *objects*, or by the help of the *materia Ideata*) yet with reſpect to the *human nature* of *Chriſt*, it was perhaps a matter of abſolute neceſſity, that ſuch a *ſubtle matter* ſhould from all *Eternity* be *created*, wherein the *firſt* Patterns and *Exemplars* of things ſhould be drawn, to fill it with the more large and comprehenſive notion of the *Power*, *Wiſdom* and *Goodneſs* of *God*, which was a natural means of the moſt cloſe and intimate *Communion* with him, and this is a ſecond ſenſe in which the *Son* may be ſaid no have *Created* the *World*, becauſe it was *Created* as it were on purpoſe *for him*, that part of it, I mean, which makes up the *ſubtle matter* of the *Univerſe*, which is *infinitely* the moſt *conſiderable proportion* of it.

But *thirdly*, the *Son* may be ſaid to have *Created* the *World* in this ſenſe alſo, not that the *Power* or *Wiſdom* of the *Human Nature* could extend ſo far, as to the *Creation* of the *World*, but only that *God* the *Father*, that is, the *original* and *radical divine ſubſtance* did, as it were, take the *advice* and *Council* of the *human nature* in it, that is, he created ſuch a *World* as ſhould have a beauty & congruity in it, to the *Human Nature*, becauſe that *Nature*, which in its abſtracted & ſeparate *Eſtate*,

is

is much the ſame with the *Angelic*, was to be the *Principal Inhabitant* of the *Univerſe*, and therefore, beauty or congruity being nothing elſe, but a certain *ſatisfaction*, *complacency* and *delight*, which a certain object ſtrikes upon a certain nature; ſuch a *World* was to be *Created* as was moſt naturally ſuited to pleaſe its beſt Inhabitant with its outward appearance, as well as to afford it matter of *Contemplation*; ſo, that as all the *Creatures* were at firſt brought to *Adam* to ſee what he would call them, and whatſoever he called them that was the *Name* thereof, ſo was the whole *Creation* preſented to the *Human Nature* of *Chriſt*, as it were for his approbation, and to him perhaps it was eſpecially to be applied, what we find written at the end of every days work in the Hiſtory of the *Creation*, that *God*, that is, the *human nature* of *Chriſt* in *conjunction* with the *divine*, *ſaw that it was good*, that is, it had a *goodneſs* of *congruity* to the *Human part*, and I take upon me to affirm that no ſenſe can be put upon this place, which gives ſo intelligible an account of the *goodneſs* mentioned in the *Text*, as this which I have mentioned ſeems to do, ſo alſo St. *John* tells us, *That by him all things were made, and without him was not any thing*

made that was made; *all things were made by him*, in the ſenſe already explained, becauſe of the intimate *union* of the *two Natures*, by which it comes to paſs that the effects and operations of the *one*, are alike attributed and aſcribed to the *other*; *and without him not any thing was made that was made*, that is, without his *conſent*, *concurrence* and *approbation*, to whom the *World* that was to be made, was to be ſo fitted, that it was to have in it a certain congruity and harmony with his *Nature*, and to ſtrike a certain *Sympathy* and *complacency* upon it, and in this ſenſe it is, that he is perhaps called by the *Prophet Iſaiah*, the *Councellor* as well as the *Mighty God*, *God* having in this great *work* of the *Creation*, conſulted principally the happineſs of his *Creature Man*, and ordered matters after ſuch a manner as ſhould be moſt ſuitable, moſt delightful, moſt congruous and moſt uſeful to the *human nature*.

But *ſecondly*, a ſecond inſtance, in which the *divine* and *human nature* may be conſidered as acting as *one common Perſon*, is the great affair of our *Redemption*; for the *divine nature* of it ſelf was impaſſible, and the *human* of it ſelf could not ſatisfie for the *ſins* of the *World*, but the *innocence* of the

the *human nature* of *Chriſt*, which was, I take it for granted, owing to the intimate *preſence* and *union* of it with the *Divine*; the exquiſite and inconceiveable *painfulneſs* of that *death* which our *bleſſed Lord* ſuffered upon the *Croſs* for our ſakes, reſulting in a great *meaſure* from the jarring and diſagreement of *two natures* ſo cloſely united, and accompanied all the while with a vehement deſire, to ſubmit in the midſt of as vehement an averſation to it, as hath been already declared; and laſtly, the *vital* and *inſeparable Union* of the *Human* and *Divine life* with one another; theſe were the things that did inhance the merit and value of that *Sacrifice*, and therefore in this caſe the *Divine* and *Human Nature* are conſidered as joyntly and equally concerned.

Thirdly and *laſtly*, in the buſineſs of the *Interceſſion* at the *Right hand* of *God*; *God* that is, the *divine Nature* cannot properly be ſaid to intercede with himſelf, and yet the *Interceſſion* of the *human* without ſo cloſe and vital a *Connexion* with the *divine* would be every whit as inſignificant and unavailable, as without the ſame *Union* the Sacrifice of himſelf would have been, beſides that it would perhaps be inexcuſa-

ble, were it not for this *Union*, For one meer man, a finite and a little Creature, like our ſelves, to take upon him to ſupplicate and intercede for all the reſt, ſo that as his *human Nature* entitules him to the *Prieſthood*; for the *God* and the *Prieſt* are ſuppoſed to be two things; ſo it is the *Union* of that *Nature* with the *divine*, that makes him an *High Prieſt*, that *Union* is his *entrance* into the *Holy* of *Holies*, and *inhances* the price and value of his *Interceſſion*, and therefore in this *third* and *laſt* particular alſo, the *divine* and *human Nature* are conſidered as acting joyntly together, and conſtituting one Perſon, reſulting from the *Union* of them both.

And now having laid down ſo clear a *Notion* of the *bleſſed Trinity*, I cannot ſee what is wanting to give it all the advantage which it very well deſerves, for it is not only very conſonant to *Scripture*, but it hath likewiſe ſo clear and ſo ſtrong a Foundation in the reaſon of things, that when both theſe meet, as they do here, together, it muſt be acknowledged to be more then a poſſible *Idea*, and that it is neither more nor leſs then the very truth it ſelf, and a truth that ſeems to lie ſo plain, that it is much more wonderful it ſhould be con-

concealed thus long, then that at laſt it ſhould be diſcovered.

As for the *Scripture*, what more plain then that thoſe *Texts*, *I am in the Father and the Father in me, and I and the Father are one*, may by this *notion* be very clearly explained, for the *human nature* of *Chriſt* is abſorped and ſwallowed up in the *Divine* of *God* the *Father*, and does on the other hand, by vertue of its *intimate Union*, imbibe and take in the *Divine Nature* into it ſelf, as far as its capacity will reach, which it does much further then by reaſon of its *littleneſs* and *finite Circumſcription* it may ſeem to do, becauſe the parts of the *Divine Extenſion* being all of them ſimilar and actually inſeparable, by reaſon that the whole is commenſurate to an *infinite ſpace*, whatſoever is united by an *unity* of *life* and *ſelfconſciouſneſs* to any part, is at the ſame time *effectually united* to that indiviſible *life*, which is but *one* and the ſame *ſelf-conſciouſneſs* and *ſelf-enjoyment*, through the whole *extenſion*. And ſo, *I and the Father are one*, that is, *one* in the common *ſpecies* of *immaterial nature*, *one* by *mutual penetration* and *imbibition*, *one* by an *unity* of *ſelf-conſciouſneſs* and *reciprocal feeling* of each *others life*, *one* by an *unity* of *affection* and *will*, and *one* in many

many caſes, by an *unity* of *operation* and *mutual concurrence* to the *ſame effect*; neither is there any other poſſible difficulty to be ſtarted in this caſe, unleſs it be how *two lives* can be ſo twiſted, and intimately interwoven together, as to become *one life*, and to conſtitute *one Perſon*, to which it may be anſwered.

Firſt, that in fact it is true, that an *immaterial* and *material Nature* may be ſo *United*, as is plain in every *human* compoſition conſiſting of *Soul* and *Body*, and that there is a *greater congruity* of one *immaterial Nature* to *another*, then there can be of that which is called *life* and *activity*, to that which is utterly *deſtitute* and *devoid* of *both*, which is the caſe of matter, which yet by its *union* with an *immaterial ſubſtance*, is made to *taſte* and *feel* it ſelf, to become the *ſubject* and *ſeat*, either of *pleaſure* or *pain*, and to concur with the other towards the conſtituting of a *common Perſon*, reſulting from them both.

Secondly, upon ſuppoſition that *one life* is capable of being impreſt and influenced by *another*, as there is more reaſon that it ſhould, then that that, which is utterly devoid of life ſhould be capable of the ſame impreſſions, this is enough to conſtitute *one common perſon*; for by a *perſon* nothing elſe

elſe is meant but a *ſelf-conſcious nature*, and therefore, where there is in *two perſonalities* a *mutual* enjoyment or feeling of each *others life*; there ariſes a *compound perſonality* from the mutual *reciprocation*, *enjoyment* or *imbibition* of *two* ſeveral *lives*, acting upon and influencing each other, and being brought to a perfect *Harmony*, and entire conſent of *underſtanding* and *will*, and it is ſufficient in this caſe, that the *difficulties* in the *union* of the *two natures*, to make up and conſtitute the *ſecond perſon* in the *Bleſſed Trinity*, are not greater, no nor ſo great neither, as thoſe in the *union* of our *own ſoul* and *body*, of which notwithſtanding we are intimately and perfectly *conſcious* to our ſelves.

Thirdly, there is no way to expound ſeveral places of *Scripture*, with any plauſibility or ſhew of *truth*, but by admitting ſuch an *union* as this, which ſeems in thoſe places to be ſo plainly aſſerted.

Fourthly and *laſtly*, in the *Sympathies* of *friendſhip*, whether in joy or grief, and in the mutual complacency and ſatisfaction, which entire friends experience in the converſation and company of each other, in their *common ſentiments*, *common wiſhes* and *common deſigns*, there is ſomething very like

like this *union* which we contend for, though it be far from being ſo perfect and entire.

It being therefore ſo rational, to believe that there may be ſuch a *perſonal union* of *two immaterial natures* together, to conſtitute the *Perſon* of the *Son*, that other of theſe *two natures* or *perſons* ſo *united*, to a *certain*, *ſubtle*, *ſubeternal* and *æthereal matter*, to conſtitute the *third Perſon* of the *Bleſſed Trinity*, which is called the *Holy Ghoſt*, muſt be admitted as a *poſſible union*, becauſe the *vital union* of an *immaterial nature* to a *material*, is no more then we do all of us every day experience in our ſelves, as hath been already obſerved.

The *Father* is the *ſimple divine ſubſtance* by *himſelf*, the *Son* is the *vital Union* of an *human ſoul* to the *ſubſtance* and *Perſon* of *God* the *Father*, and the *Holy Ghoſt* is nothing elſe but an *Æthereal* and *Emanative matter*, *vitally united* to both the former. That which makes them all to be *God*, is the ſame *Numerical Divine ſubſtance* belonging to them all, and that which makes the diſtinction of the *Perſons*, is the addition of a *Created immaterial nature*, in the *ſecond* Perſon of the *Bleſſed Trinity*, of a *Created material one* in the *third*, and the

ſubſtraction

ſubſtraction or preciſion of *both* of theſe in the *firſt*.

The *Son* is ſaid to be begotten of the *Father*, being *a ſimilar*, *immaterial*, and as it were, *univocal effect* of his *Power* and *Will*, and the *Holy Ghoſt* to proceed from them *both*, becauſe, though the *human nature* of *Chriſt* and the *ſubtle matter*, which makes the *body* of that *Perſon* which is called the *Holy Ghoſt*, be both of them *emanative* and by conſequence *eternal*, yet the *emanation* ſeems more *natural* from *one immaterial nature* to *another*, then from *immaterial* to *material*, and ſo the *Son* is at leaſt *prior natura* then the *Holy Ghoſt*, though not *cognitione*, and the *ſubtle matter* which is one part of the *third Perſon* of the *Bleſſed Trinity*, being *Created*, though from all *Eternity*, yet, in ſome ſenſe, for the ſake of the *Son*, as hath been already declared, and being alſo produced by the *Father* by a *contemporary* conſent of *will* in the *Son*, or in the *human nature*, though they be ſuppoſed *contemporary* to *one another*, yet this is enough to make it no improper way of expreſſion, to ſay, that the *Holy Ghoſt* proceeded from the *Father* and the *Son*, though in this I do not juſtifie the heats on either ſide, between the

the *Greek* and *Latin Churches*, neither do I think the *Schiſm* to be the leſs inexcuſable, becauſe the *Latins*, in a matter of this ſubtlety, were in the right.

I do not deny but that the *Father* or the *ſimple divine ſubſtance*, is *always vitally united* to the *human nature* of *Chriſt*, and alſo to a certain *ſubtle* and *æthereal matter*, in that manner which hath been already declared; but yet notwithſtanding the *real diſtinction* of the *Father* from the *Son*, or of the *firſt Perſon* of the *Bleſſed Trinity* from the *ſecond*, is *always* as really and as clearly preſerved, as if in the *firſt caſe* there were no *ſecond Perſon*, or no *vital union* with the *human nature*, or as if in the *ſecond* there were no *third* or no *vital union* of the *divine* and *human nature*, with the *æthereal matter*; for in the firſt place, as hath been already largely repreſented, there are ſome operations of the *ſimple divine ſubſtance*, to which the *human nature*, being but finite, cannot adæquately extend, and in this caſe, that *ſubſtance* is of neceſſity conſidered as a *Perſon* acting by it ſelf, and in the *ſecond*, notwithſtanding the *vital union* of *one* or *more immaterial nature* to a *material*, yet there are ſome abſtracted *operations* wherein the *immaterial ſubſtances* do

do perfectly withdraw themſelves, from any intercourſe or communication with matter, as is plain in thoſe operations of the *human ſoul*, which are purely *ſpeculative* and *intellectual*, in which the *animal*, *concupiſcible* or *plaſtick life* have no ſhare, but they are purely the *operations* of ſeparated and abſtracted *Spirits*, and ſuch as would undoubtedly accompany the mind of *Man*, though it were *diſentangled* from this *mortal body*, and yet, the *vital union* is not interrupted all this while, but the *digeſtion* and *Animal ſecretion* ſtill goes on, the *bloud* ſtill circulates, and the *Plaſtic faculties* perform their *office* in men not yet arrived to their full growth, as well as in *Embrios*, not yet attained to their juſt form and ſhape in their *Mothers Womb*; not that I would be thought to compare theſe things with one another, but only in general to repreſent, that an *immaterial nature*, tho *vitally united* to a *material*, may yet have operations purely *ſpiritual* and altogether *abſtracted*, in which that *union* is not at all concerned, and thoſe operations which are performed on the *one hand* by the *abſtracted*, and on the *other* by the *Compound* and *Heterogeneous nature*, may well enough be conſidered as the *actions* of *two ſeveral* and *diſtinct perſons*, as in St. Paul's

Paul's deſcription of the *ſtrife* and *contention* between the *Fleſh* and *Spirit*, *Rom.* 7. 15. *That which I do I allow not; for what I would that do I not, but what I hate that do I.* Where it is manifeſt that the *ſoul* of *man*, conſidered by it ſelf in its moſt *inward* and *abſtracted ſpeculation*, is conſidered as *one perſon*, and as *united* and *vitally interwoven* with a *body* or *vehicle* of *matter*, as another, and this is enough to ſhow that a *compound* and a *ſimple perſon* are by no means the *ſame*, or to defend the *perſonality* of the *Holy Ghoſt*, as diſtinct from the *ſimple ſubſtance* of *God* the *Father*.

Further, that by the *Holy Ghoſt*, nothing elſe is meant but the *vital union* of an *æthereal* or *ſubtle matter*, to the *ſimple* and *original divine ſubſtance* of *God* the *Father*, is clear not only from the words themſelves, by which it is expreſſed in *Hebrew* **Rouach** and in *Greek* **Pneuma**, which ſignifie nothing elſe but a *ſubtle matter*, but alſo from the *Hiſtory* of the *Creation*, where the *ſpirit* of *God* is ſaid to have moved upon the *face* of the *Waters*, in the *Hebrew* it is **Merachepheth**, which the *Rabbins* interpret of the *incubation* of any *bird* or *fowl*, upon the *young* or *eggs*, by which it is manifeſt that they underſtood the *Spirit* of *God* not ſimply,

ply, of any *wind* or *ſubtle matter* whatſoever, but of ſuch as was animated with a *divine life*, and fitly diſpoſed by *brooding* upon the *Chaos* to make it fruitful and fertile, and when *God* ſpake to *Moſes* out of the *burning buſh*, when he gave the *Law* upon *Mount Sinai* in *Fire* and *Smoak*, when he went before the *Camp* of the *Iſraelites* like a *Cloud* by day, and like a *Flame* by night, when ſuch *flaming* and *fiery apparitions* as theſe, are ſo frequently called in *Scripture* by the *name* of the *glory* of *God*, all theſe are meant of that *ſubtle matter*, which being animated and enlivened by a *divine life*, is called *Ruach hachodeſh*, *pneuma hagion*, the *Holy Spirit*, the *ſpirit*, or *breath*, or *wind* of *God*; ſo alſo when *Moſes* deſired to ſee the *face* of *God*, but was denied for this reaſon, *that no Man could ſee the face of God and live*, but yet was permitted to ſee his *back parts* which were nothing elſe but a certain vigorous and piercing flame, the meaning is plainly this, that no *Man* in this *life* can converſe with the *naked eſſence* or *immaterial nature* of *God*, but his *back parts*, or that *æthereal* and *ſubtle matter*, to which from all *eternity* he hath been *vitally united*, theſe may poſſibly fall *under human cognizance* as they did

under that of *Moſes*, even in this *life*, and this in truth is the main, if not only buſineſs of this *ſubtle matter*, beſides the forming of *Ideas* in it, as hath been already ſuggeſted, that being animated and informed by the *life* of *God*, it is the inſtrument of the *divine power* in its *external operations*; thus as *God* being cloathed with this *ſubtle matter*, did incubate and brood upon the *Maſs*, and order and diſpoſe its ſeveral parts, as ſeemed beſt to his infinite *goodneſs* and *wiſdom*, ſo alſo thoſe *ſecret operations* of the *Holy Spirit* in the *hearts* of *good Men*, are performed by virtue of this *ſubtle matter*, animated by a *divine life*, and directed by a *divine council* and *wiſdom*, and mixing it ſelf with the *Spirits* in our brains, giving them ſuch *motions* and *impreſſions*, as are requiſite to produce the ends intended; thus we find in the *new Teſtament*, that *Jeſus was driven by the Spirit into the Wilderneſs*: that Philip *was caught up by the ſame ſpirit and carried to* Azotus, that it appeared upon our *Saviour* at his *baptiſm*, in the ſhape of a *Dove*, upon the *Apoſtles* in the *day* of *Pentecoſt*, in that of *cloven Tongues* like as of *Fire*; we read alſo that thoſe who were acted by it, were tranſported and carried beyond

yond themſelves, almoſt to a degree of frenzy, ſo as they were ſcarce ſenſible of what they did or ſaid, all which are clear *inſtances* of an *extraordinary agitation* of a *certain ſubtle matter*, and that this *matter animated* by a *divine life*, is that which is called the *Spirit* of God, or the *Holy Ghoſt*, the *third Perſon* of the *Bleſſed Trinity*, and I am inclinable to believe, that the ſame *Divine life* warming and directing the *ſubtle matter* of the *Univerſe*, is likewiſe the immediate inſtrument of *Vegitation* in *Plants*, and of all *plaſtic operations* in the *animal world*.

Thus have I given, I hope, a plain and clear *account* of the *hitherto* accounted unintelligible *Doctrine* of the *bleſſed Trinity*, ſo as to make it *conſonant* to *Reaſon* and *Scripture* together, by which we ſhall at once gain a manifeſt *advantage* over the *Arians* and *Socinians*, whoſe only ſcruple againſt it, is its puzling and unintelligible *Nature*, and over the *Papiſts*, who fly for refuge to this *Doctrine* as their laſt *Defence* to vindicate the *Doctrine* of *Tranſubſtantiation*, and the truth is, to ſwallow the buſineſs whole without chewing, as many too credulous people are uſed to do, as if *three* could be *one* or *one three*, without compo-

ſition on the *one hand*, or without diviſion on the *other*, is a fancy every whit as abſurd and indefenſible as the *Doctrine* of *Tranſubſtantiation* it ſelf, and as contradictory to experience and common ſenſe. I have added as an *Appendix* at the end of theſe diſcourſes, a large diſquiſition concerning the *Divine Extenſion*, which was but neceſſary to the better underſtanding that notion of the *Trinity*, which I have laid down, and I think I have not only ſolidly confuted the moſt *beloved Principle* of the *Carteſian Philoſophy*, which would perſwade us that nothing can be extended but matter, but alſo upon the ſame ground improved the deſtraction of the *Divine Exiſtence*, beyond what any other *Writer* hath done before me; as for what concerns my uſage of Dr. *C.* (who though he diſclaimes it in one place of his *Syſtem*, and though he thanks *God* very ſolemnly in another, for taking ſuch care to preſerve the notion of a *Trinity* wakeing in the World, yet after all he is either *Arian*, *Socinian* or *Deiſt*, if his *book* may be believed, and if he have not taken a great deal of pains to no purpoſe) all I ſhall ſay is, that I thought no ſeverity too great to be uſed towards him, who hath made uſe of

of a great, however ill deſerved reputation, to *undermine* the great *Pillar* and *Corner Stone* of the *Chriſtian Religion*, and hath by conſequence ſet at nought the *Perſon* and the *Sacrifice* of *Chriſt*, and done no ſmall prejudice, by ſo doing to the *Authority* of his *Goſpel*. I did deſign that this *eſſay* and what follows it, ſhould be a *monument* of our *Friendſhip*, and my *obligation* to *ſucceeding times*, and ſo I hope it will, but if I miſs of my intention, it is in this caſe but *Juſtice* to accept the *Will* for the *Deed*. *I am, dear Sir,*

Your

moſt affectionate,

humble and obedient Servant,

JOHN TURNER.

A

DISCOURSE

CONCERNING THE

MESSIAS,

UPON

ISAIAH, 7. 14.

Divided into three

CHAPTERS.

LONDON,
Printed by *T. B.* in the Year
M DC LXXXV.

TO THE READER.

READER,

IF *you are inquiſitive to know the occaſion of the following diſcourſe, it is word for word what was ſpoken laſt* Chriſtmas *at* St. Thomas *his Hoſpital; bateing that now for methods ſake it being divided into three Chapters, there muſt be ſome little alteration at the beginning of each.*

I know not whether you will not blame me in your mind, for entertaining that ſort of auditory with notions that will ſeem not calculated for their capacity, though they were firſt uttered among them, but I think in the midſt of ſome appearance of Novelty and Learning, there is a plainneſs all the way that ſuits it ſelf to every common underſtanding, and I preſume there is all along a practical ſavour and reliſh to be met with in it, which was not only fitted to the occaſion, but very proper for the audience likewiſe, I wiſh I could ſay ſo much for the Appendix, which was it ſelf the ſubſtance of ſeveral Sermons delivered in another place,

and

and made by ſome little alteration a little more cohærent, then when it was divided into ſeveral diſcourſes.

I do affirm to you, without any great matter of proteſtation, which commonly is an obſtruction to beliefe, by a too fierce and violent endeavour to obtain it, that it was not any affectation of appearing Learned, before People that are not judges of ſuch things, that was the occaſion of ſo intricate a diſcourſe, as this muſt needs ſeem to a Popular aſſembly, but only that I was ſo ſimple to believe, that things that were ſo plain to my ſelf, muſt needs be ſo to every body elſe, till I found by the complaints of ſuch as had but too much reaſon to be diſpleaſed at me, for going about, as they thought, to puzzle and confound them, that I was not underſtood; I beg their pardon with all my heart, though I have now no other reaſon to do it, then only that experience hath taught me more wit, and made me more ſenſible of my errour then I was, when I committed it, and if by what I have ſaid I have demonſtrated more ſenſibly the Exiſtence of a God, then others have done before me, I ask no other reward then that you would not laugh at my Infirmitie, of which no man is more ſeverely conſcious then my ſelf, and if you meet with any thing by which either you are edifyed or the truth aſſerted; I aſcribe nothing

nothing to my ſelf, but to the giver of every good and perfect gift, *and I deſire that God may have the Glory and his Church the benefit of my undertaking.*

Farewell.

CHAP.

Iſai. 7. 14. *Behold, a Virgin ſhall conceive and bear a Son, and ſhall call his Name* Immanuel.

CHAP. 1.

MAnkind had no ſooner fallen from their Primitive Eſtate by the diſobedience of our firſt Parent, in the effect and conſequence of which all his Poſterity were ſo fatally concerned, but it was the immediate care of the Divine goodneſs and wiſdom, to reſtore in us that Image and Participation of his Nature, which we had loſt; and ſo the Apoſtles, *Barnabas* and *Paul*, in the *Acts* of the *Apoſtles* aſſure us, that in the worſt of times, when God ſeemed to have left the World wholly to it ſelf, and to *ſuffer all Nations to walk in their own wayes, nevertheleſs he left not himſelf without Witneſs, in that he did good, and gave us Rain from Heaven and fruitful ſeaſons, filling our Hearts with food and gladneſs:*

gladneſs: And ſo the latter of theſe *Apoſtles* tells us in the *firſt Chapter* of his *Epiſtle* to the *Romans*, at the *twentieth Verſe*, That *the inviſible things of him from the Creation of the World are clearly ſeen, being underſtood by the things that are made, even his Eternal Power and Godhead.*

But yet the works of Nature, how pregnant arguments ſoever they may afford, in themſelves, of the being of a God, and how inſtructive ſoever they may appear to a conſidering Man, as to the true way by which he ought to be worſhipped, yet not being ſufficiently attended to by ſenſual or heedleſs *Men*; the World for all this was quickly over-run with vice and naughtineſs in civil converſation, and with Idolatry in Religious worſhip; and therefore ſuch were the exceeding riches of the Divine love and goodneſs, ſo tender were his Mercies, and ſo compaſſionate Nature, that he did not think it ſufficient to have left Men without excuſe, by the works of his Hands, and by the wonders of his Providence, unleſs he did alſo by expreſs Meſſengers diſpache, as it were, on purpoſe from himſelf, admoniſh them of their ſin and of their danger.

To

To which purpoſe it is, that ſoon after the fall of our firſt Parent, God raiſed up *Seth* in oppoſition to the accurſed Seed of *Cain*, who carries *envy* and *diſobedience* in his Name, to be a Preacher and example of unblemiſhed life, and of a ſound and Orthodox Religion, and to reſtore that *righteous Seed*, which was to *bruiſe the Serpents Head*, and which was in ſo great danger of being loſt and extinguiſht in the death of *Abel*; for ſo ſaith the Scripture expreſly concerning *Seth*, *that his Mother who bare him called his Name Seth*, for this reaſon, *for God*, ſaith She, *hath appointed me another ſeed inſtead of* Abel, *whom* Cain *ſlew*, and to continue this *Bleſſed Seed* to poſterity, that it might never fail; *Enos* not long after was deſcended of *Seth*, and in his time it is ſaid expreſly, if we will follow that reading which the preſent *Maſorethical* Bibles do embrace, *az. Houchal likroth beſhem Adonai*, that *then Men began to call upon the Name of the Lord.*

Of the Poſterity of *Enos* down to *Noah* we have no particular account tranſmitted to us, only thus much is certain, that none of them are any where taxed with any thing of bad example, that *Enoch* is expreſly ſaid to have *walked with God*, that

is,

is, to have lived in his fear and in his favour, and to have enjoyed a conſtant intercourſe and communion with him, which is not ſo to be interpreted, as if the reſt did not do ſo too, but only that his virtue was of a more eminent and extraordinary nature, then any of his Predeceſſours, which was the reaſon of his Tranſlation to a better place, before the courſe of nature was expired, and of *Noah* the *laſt* of that ſucceſſion before the Floud, it is ſaid, that *Lamech his Father*, who, it ſeems, was not without a Prophetic foreſight of what was afterwards to befall his Son, *called his Name Noah, ſaying, This ſame ſhall comfort us concerning our work and toil of our Hands, becauſe of the ground which the Lord hath curſed*: He was to take off that curſe of Barrenneſs from the ground, by removing firſt the cauſe of it, which was the diſobedience of our firſt Parent, for it is ſaid of him, *Gen.* 6. 9. That *He was a juſt Man and perfect in his Generation, and* Noah *walked with God*, and ſecondly, by removing the effect of that curſe, which was the Barrenneſs and Unfruitfulneſs of the Earth, by Natural and Secondary means, by his Skill and Diligence, in Husbandry and Tillage, as it is in the 9*th*, *Chapter* at the 20*th Verſe*,

That

That *He began to be an Husbandman and planted a Vineyard:* And in the *ſecond Epiſtle* of St. *Peter*, he is called the *eighth Preacher of Righteouſneſs.* Chap. 2. v. 4, 5. *God ſpared not the Angels that ſinned, but caſt them down to Hell, and delivered them into Chains of darkneſs to be reſerved unto Judgment, and ſpared not the old World but ſaved* Noah *the eighth Perſon, a Preacher of Righteouſneſs, bringing in the Floud upon the world of the ungodly.* Where what we tranſlate the *eighth Perſon*, the word *Perſon* being ſupplyed by the *Tranſlators* to fill up the ſenſe, is by a Learned Prelate of our Church, tranſlated more exactly thus, *and ſpared not the old World, but ſaved* Noah *the eighth Preacher of Righteouſneſs*, which implies as much as if he had ſaid, that there were ſeven before him, or that all the *Patriarchs* from *Enos* down to *Noah*, were *Preachers* of *Righteouſneſs* and *Repentance* to the *World*, ſo true is it, that God did never *leave the World without a Witneſs of himſelf*, in the worſt of times and in the moſt degenerate ages that have happened; for it was at the concluſion of this interval, that it is ſaid, That *God ſaw that the wickedneſs of Man was great in the Earth, and that every Imagination of the thoughts of his Heart was*

Pearſon, p. 112.

only evil continually, that the Earth was Corrupt before God, and the Earth was filled with violence, that God looked upon the Earth, and behold it was corrupt; for all flesh had corrupted his way upon the Earth, so that it repented the Lord that he had made Man in the Earth, and it grieved him at his Heart: And yet in this very time as bad as it was, God did not only give Testimony to himself, by the works of the Creation, but also by living Witnesses and expres Messengers, who as it seems were assisted and acted by an extraordinary Spirit, otherwise they would have wanted courage to deliver their Message in so degenerate and corrupt an Age, and so St. *Peter* tells us concerning *Noah*, who was the *last Preacher* of Repentance to the old World, That *Christ was put to death in the Flesh, but quickned by the Spirit, by which also he went and Preached unto the Spirits in Prison, which some time were disobedient, when once the long suffering of God waited in the days of* Noah, *while the Ark was a preparing*, where it is manifest that the *Spirits in Prison*, being interpreted of those *disobedient* and unreclaimable Persons, for whom *the long suffering of God waited* with so much patience *in the days of* Noah *while the Ark was a preparing*,

paring, the Preaching of Christ must *be* inpreted of the Preaching of *Noah*, the *eighth Preacher of Righteousness*, by the mission and authority of Christ, and by the immediate help and assistance of his Spirit. *For* (as the same learned Man, whom I have last mentioned with great Judgment observes) *though this was not done by an immediate act of the Son of God, as if he personally had appeared on Earth, and actually Preached to that old World, but by the Ministry of a Prophet by the sending of* Noah, *the eighth Preacher of Righteousness: Yet to do any thing by another not able to perform it without him, as much demonstrates the Existence of the Principal cause, as if he did it of himself without any intervening Instrument.* [illegible] p. 113. [illegible]

And when God being provoked to Extermity by the sins of the old World, had brought a deluge upon them to destroy them, yet what was this Judgment it self but a Sermon of Repentance and obedience to those eight Persons that were preserved alive? And was not *Noah* spared in that Universal Calamity, as well that he might continue, as he did for three hundred years together after the Floud, to be an example to those that lived with him, and to those that were afterwards to be

deſcended from him, to preach the ſame Doctrine to the new World, which had been ſo little regarded by the old, as upon account of his own perſonal Righteouſneſs and obedience?

Neither was he altogether unſucceſsful in his attempt for *Shem* did manifeſtly tread in his Fathers ſteps, and was a conſcientious and a zealous Worſhipper of the true and only God, which was the reaſon of that benediction, which his Father beſtowed upon him, *bleſſed be the Lord God of* Shem, *and* Canaan *ſhall be his Servant, bleſſed be the Lord God of* Shem, which implies him to have been a Worſhipper of the true and only God, *the maker of Heaven and Earth*, the God of *Noah*, as well as of *Shem*, which was the reaſon why he bleſt him, but the God of *Noah* was the true God in oppoſition to the Idols of the Heathen World, and therefore it is plain that the God of *Shem* was ſo to, *and* Canaan *ſhall be his Servant*, that is, the *Canaanites* who were to be deſcended of his Brother *Ham*, were, for their Idolatries to be rooted out, and thoſe that remained alive of them, as the *Gibeonites* and others did, were to be Servants and Bondſlaves to the Poſterity of *Shem*, from whom the Children of *Iſrael* were deſcended. Nei-

Neither was *Shem* the only Inſtance of Vertue and Religion, to be found in the immediate Poſterity of *Noah*, but *Japhet*, alſo ſo far as his own Perſon was concerned, without extending the Character to his Poſterity, ſeems to have been as conſiderable for Piety as the other, which was the reaſon of that other bleſſing, *Japth Elohim Lejepheth, God ſhall enlarge Japhet*, that is, he ſhall make him the Father of great and powerful nations, and of the joyning them both together in one common bleſſing, in oppoſition to the accurſed *Canaan*, *Curſed be* Canaan, *a Servant of Servants ſhall he be unto his Brethren.*

How long the poſterity of *Shem* continued firm in their obedience to God, we cannot tell, only thus much we may lay down for certain, that before the time of *Terah*, who was the Father of *Abraham*, Idolatry had got the perfect and entire poſſeſſion of an once more Degenerate and Apoſtate World. *For to Terah were born three Sons, Abraham* and *Nahor* and *Haran*, and that theſe three were all of them bred up and educated in the Idolatry of the *Gentiles*, is manifeſt from this, that *Abraham* was called to come out from among them by the command of God, and was enjoyned

by a particular Revelation or Voice from Heaven, or inward impulſe and motion of the Divine Spirit, to *forſake his kindred and his Fathers Houſe*, that he might be brought into cloſer engagements with his Maker, and enter into a new Covenant and Allyance with him, and alſo from this, that in the Family of *Nahor*, who was the Brother of *Abraham*, Idolatry ſtill continued, as is manifeſt from the ſtory of *Laban* and *Rebeccah*, and if *Lot*, who was the Son of *Haran*, and the Nephew of *Abraham*, were a Worſhipper of the true God, and had forſaken the ſuperſtitions and abominations of the Heathen, yet this is rather to be attributed to his Converſe and Friendſhip and Cohabitation with the latter, then to his being deſcended of the former.

The *Covenant* which *Abraham* entred into with God, was the *Covenant* of *Circumciſion*, and in that there were theſe two things implied; *Firſt*, the Worſhip of the true God, in oppoſition to Idolatry; *Secondly*, the obſervation to all Perſonal vertues, in oppoſition to the gluttony and intemperance, the luxury and riot of the Heathen World.

Firſt,

Firſt, it implyed in it a promiſe and obligation in the Perſon Circumciſed to worſhip the true God, and to ſerve him only, in oppoſition to Idolatry, which was the reaſon why it was performed on the *eighth day*, that is, *ſeven days* compleat after the birth of the Child, to ſignifie that Worſhip and Honour that was due to him, who Sanctifyed the *Seventh day*, by reſting upon it; after he had finiſhed the Creation in the *other ſix*.

Secondly, there was implyed in it an obligation to Temperance and Chaſtity and ſelf denyal, it ſignifyed, by the *cutting* off of the *foreskin*, the mortification of all fleſhly luſts, all unreaſonable appetites and bruitiſh inclinations, and a *caſting them away* never to return, or to be entertained any more, and this is that *inward Circumciſion* of which the *outward* was a *Symbal*, which the Apoſtle calls the *Circumciſion of the Heart*, in the 2*d*. *Chapter* of the *Epiſtle* to the *Romans*, at the 28*th*. and 29. *Verſes*. *He is not a* Jew *which is one outwardly, neither is that Circumciſion which is outward in the Fleſh, but he is a* Jew *which is one inwardly, and Circumciſion is that of the Heart, in the Spirit and not in the Letter, whoſe praiſe is not of Men, but of God.*

To the performance of this Covenant, and of the duties that were ſhadowed under it, the promiſes made to *Abraham* and his Poſterity were annexed, and in vertue of this Covenant, they continued in a ſtate of ſeparation from the reſt of Mankind, from the time of *Abraham* to that of his Grandſon *Jacob*, and from thence all along during the Sojourning of the *Iſraelites* in the Land of *Ægypt*, not that God did intend to confine the effects of his goodneſs, which is as large and infinite as his nature, within ſo narrow a compaſs, but the Poſterity of *Abraham's* being thus rewarded and bleſt after ſo extraordinary a manner, above all other People and Families whatſoever, was intended as a light and a warning to the reſt of Mankind, to deter them from Idolatry, and from the luſts of the Fleſh, and to invite them to embrace that Religion, to eſpouſe thoſe Principles, and to follow thoſe wholeſome and commendable courſes, to which thoſe rewards and promiſes were annext, as is evident from this, that *Abraham* was not only obliged to circumciſe his Son, but alſo his Servants and all that belonged to his Houſe, and that the *Jewiſh* Church had always a Power of admitting

mitting Proſelytes out of the Nations round about them, though they were by no means to converſe with ſuch as remained ſtill in a State of Idolatry, Uncircumciſion and Uncleanneſs.

The Servitude and the Darkneſs and the Plagues of *Ægppt*, were Types and Shadows of the Slavery, the folly, the inconvenience of Sin, the ſprinkling of the bloud of the Paſchal Lambs, upon the Poſts and Lentils of the *Jewiſh* Houſes, the night before their eſcape out of it, was a Type of deliverance by the bloud of that expiatory Sacrifice, which was in time to ſuffer upon the Croſs, and ſo was their paſſage through the red Sea, a ſhadow of deliverance by bloud, as on the other ſide the overflowing and drowning the *Ægyptians* in it, ſignified that the ſame bloud inſtead of ſaving, will but condemn all reprobate and impenitent Sinners, who by open impieties have *Crucified their Lord afreſh*, have diſclaimed all title and benefit in his Bloud, and have willfully and wickedly *neglected and refuſed ſo great Salvation.*

Moſes who was their Conductor out of *Ægypt*, repreſented Chriſt in his *Kingly Office*, and to this their Names agree in ſound exactly well, for *Moſheh* which is the

the *Hebrew* Name of *Moſes* anſwers to the *Hebrew Maſhiach*, or the *anointed*, and *Mouſes* or *Moſes* which is the *Greek* anſwers to the *Greek Meſſias*. *Moſes* was ſucceeded by *Joſhua*, and he that is called *Joſhua* in *Hebrew*, is in *Greek Jeſus*, carrying *Salvation* and *Redemption* in his Name; and as *Moſes* and *Joſhua* did Typifie him in his *Kingly Office*, ſo did *Aaron* and his *Succeſſors* in the *Prieſtly*, to which they were anointed, as being the Fore-ruuners and Types of the *anointed of God*, our *Everlaſting high Prieſt*, who was to *do away all Sacrifice* by the *Sacrifice of himſelf once offered*, as an *Eternal* and *Everlaſting* Propitiation, and ſo were the *Kings* of *Iſrael anointed* too, for they repreſented him in his *Kingly Office*, and *Prophets* were *anointed* as well as *Kings*, as being his *Predeceſſors* in the *Prophetical*.

To this purpoſe it is remarkable, that the firſt Kings of *Iſrael* had their Names from ſome particular Circumſtances belonging to them, *Saul* had his from *Shaal*, which ſignifies to *ask*, becauſe the People *asked* them a *King*, but he being a *proper* and *comly* perſonage, and therefore very unfit to preſignifie a *ſuffering Meſſias*, a *Man of ſorrow, and acquainted with griefs*, of whom the

the Prophet *Iſaiah* ſaid, *he hath no form nor comlyneſs, and when we ſhall ſee him, there is no beauty that we ſhould deſire him*, he was as it ſeems, for this reaſon, among others rejected by God, and the rage and madneſs with which he was poſſeſſed at the thoughts, that he and his Poſterity were to be ſupplanted by *David*, who carried in his very *Name* a Type of Chriſt, was an Emblem of that oppoſition which the *Goſpel* was to meet with from the *Grandees* and *Principalities* of this World, and from the reſtleſs activity of the *Powers of Darkneſs*, and on the other ſide, this fury being aſſwaged by the skilful touches of *David* upon his Harp, ſignified the diſpoſſeſſing and ejecting of Evil Spirits by our Saviour, it ſignified alſo the Nature of the Goſpel, which was to prevail upon Men by perſwaſion and gentle means, to overcome the World by ſubmiſſion and obedience, and conquer all oppoſition by humility and meekneſs.

David is the ſame with **Daoud** or **Dod**, which is as much in *Hebrew* as to ſay the *Beloved*, it ſignifies ſometimes an *Uncle* which is next in Kindred, and Endearment to a *Father*, and the *Mandrakes* of *Leah* are called in *Hebrew* **Doudaim**, which

which ſome have rendred *flores amabiles*, that is to ſay, *lovely* or *odoriferous Flowers*, and by this Name *David* repreſented him who was the *beloved of God*, his *beloved Son in whom he was well pleaſed*, his ſufferings before the death of *Saul*, and the dwarfiſh meanneſs and littleneſs of his Perſon, were very fit Emblems of a *deſpiſed* and *ſuffering Meſſias*, and of the condition of his *firſt* Followers and Diſciples, who *through much Tribulation*, were to *enter into the Kingdom of Heaven*.

David, whoſe time was full of wars and troubles, and therefore he was forbid to *build a Temple*, was ſucceeded by *Solomon* who carries *peace* in his *Name*, and this may either ſignifie that *peaceful State* of the *Triumphant* Church, which is to ſucceed the *warfare* of the *Militant* here on Earth, or elſe it is that utmoſt perfection of the Church of God in this life, if indeed in this life there be ſuch a State actually to be expected, though it be no more then what the Goſpel hath a natural tendency to introduce, of which the Prophets have foretold, when *the Swords ſhall be turned into Plowſhares, and the Spears into Pruninghooks, when Nation ſhall not lift up Sword againſt Nation, neither ſhall they learn*

learn War any more. And as *Solomon* was a *peaceful Prince*, ſo is he alſo repreſented as the *wiſeſt* that ever ſat upon the *Throne*, and both theſe were Characters of the *Meſſias* that was expected, he was the *Councellor* as well as the *Prince of peace*, *Iſaiah*, 9. 6. *Unto us a Child is born, unto us a Son is given, and the Government ſhall be upon his Shoulder, and his Name ſhall be called Wonderful, Councellor, the mighty God, the everlaſting Father, and the Prince of Peace.*

Solomon and *David* were deſcended of *Jeſſe*, becauſe they were both of them to be Typical of *Jeſus*, and *Jeſſe* was the Son of *Hobed* from a word in *Hebrew* that ſignifies to *ſerve*, becauſe the *Meſſias* was to appear in the *likeneſs of Men*, and to *put on the form of a* Servant.

Laſtly, *Saul* whohad his Name from *Shaal*, which ſignifies to *ask*, being a *beautiful* and *comly Perſon*, was a Type of him whom the *Jews* in vain expected, and deſired a *Triumphant* and a *glorious Meſſias*, whom God in his Providence would not admit of, as he rejected *Saul* from being King, but *David* was the Type of the *true Meſſias*, who was to be a *perſecuted and afflicted* Perſon.

Again,

Again, the troubleſome and tedious paſſage through the Wilderneſs out of *Ægypt*, was a Type of the difficulties, troubles, dangers and temptations, to which our Chriſtian warfare in this life is expoſed; the raining of *Manna* ſignified thoſe Spiritual and Heavenly aſſiſtances of the Spirit of Grace, by which we are ſuſtained and ſupported under them, the raining of the greater proportion upon the ſixth day, ſignified the adminiſtring and diſpenſing of this grace, according to the ſeveral neceſſities of good men, ſo as there ſhould be no difficulty, no temptation againſt which God will not furniſh every honeſt mind, that heartily deſires and beggs it at his hands, with a proportionable degree of his Grace and Spirit to encounter with it: The *Quailes* that deſcended in ſuch abundance upon the ground, till the *Iſraelites loathed* what they *longed* for before, was an emblem of the vanity and unſatisfactorineſs of all earthly pleaſures, of their ſhort continuance, and that they ſoon grow weary of themſelves, and are not unfrequently puniſhed by their enjoyment, the ſight which *Moſes* had of *Canaan* from the top of *Piſgah*, was a figure and reſemblance of the *Chriſtians Faith*, whoſe property it

is

is to diſcern things a far off, and to look upon *future* things, with the ſame confidence and aſſurance as if they were *preſent*; the murmuring and repining of the *Iſraelites* in the Wilderneſs, notwithſtanding they were all the while ſo manifeſtly under the care and conduct, and eſpecial Providence of God, was a figure of that contention and ſtrife which there is betwixt the *Spiritual* and *Fleſhly Principle* in Men, of *the Spirits luſting againſt the Fleſh, and the Fleſh againſt the Spirit, and of their being contrary the one to the other*, the lifting up of the *brazen Serpent* in the *Wilderneſs*, was by the application of our *Saviour* himſelf typical of *his own*, being *lifted up* upon the *Croſs*, the *burial* of *Moſes* in an *unknown place*, anſwers to that of *Jeſus* in a *new Sepulchre where never Man was laid before*, and was reſembled ſomewhat, though by the ignorant and cauſeleſs ſuſpicion of *Mary Magdalen*, upon the Morning of the Reſurrection, *They have taken away the Lord out of the Sepulchre, and we know not where they have laid him.*

After the Death of *Moſes* and of *Joſhua*, the ſeveral deliverances which the *Jews* obtained from under the hand of their Enemies and Oppreſſors, were ſignificative

and

and expreſſive of that great deliverance, which was in the fulneſs of time to be wrought by *Chriſt* upon the Croſs, not only for the *Jews* but all the World, and accordingly they were ſtiled *Saviours* as well as he, though they did not ſo rightfully deſerve the Name, and for this reaſon among others, our *Saviour* took *Human Nature* upon him, that he might be our *Brother*, and as it were of *our Family* and *our Kindred*, becauſe the *legal Redeemer* was always to be of the *Kindred* of the *Party Redeemed.*

To conclude all the Ceremonies and Expiations, all the Sacrifices and Luſtrations of the *Jewiſh* Law, did point at that great expiatory Sacrifice of the *Meſſias*, which in the Language of the Prophet *Daniel*, was to make the *Sacrifice and the Oblation to ceaſe*, to him all the Prophets bare a perpetual Witneſs, and by the Writings of *Daniel* they were inſtructed in the time of his appearance, as well as confirmed in the certainty of it, and his buſineſs when he came, was to inform the underſtandings, to rectifie the miſtakes, to purifie the Wills and Conſciences, and to attone and ſatisfie for the ſins of a degenerate World, which that he might the better do, it was ne-

ceſſary that he ſhould anſwer thoſe Circumſtances, as to the mode of his appearance and the Character of his Perſon, which were foretold concerning him, and of theſe, there are two in the words of the Text, which had the Præeminence and Præcedence of all others.

Firſt, That he was to be born of a pure and untainted Virgin, and

Secondly, That he was to be God as well as Man. *Behold a Virgin ſhall conceive and bare a Son and ſhall call his Name* Emanuel.

CHAP. 2.

That the MESSIAS was to be Born *of a VIRGIN.*

IN the former Chapter having clearly repreſented how careful and ſollicitous the Divine goodneſs and wiſdom have all along appeared, to preſerve and keep up a due ſenſe of themſelves, and of that infinitely perfect Subſtance to which they belong, for the better ordering and government of the World, and how all things all the while have had a perpetual tendency to the *laſt Prophet* and the *laſt Diſpenſation* that was to be introduced by him, to fill the minds of Men with a deſire and expectation of him, and to render them inexcuſable, if they did not give him that reception which was due to the greatneſs of his Character, and the dignity of his Perſon: I ſhall now diſcourſe more particularly of the two parts into which the Text does naturally divide it ſelf, *firſt*, that it was neceſſary that the *Meſſias* or the *Chriſt* that was to come, ſhould be *born of*

of a Virgin, ſecondly, that he was to be *God* as well as *Man*.

And for the firſt of them, nothing can be plainer then that the *Evangeliſts are* poſitive and unanimous in the aſſerting of this truth, that the *Bleſſed Jeſus* was born of a *pure Virgin*. So that nothing more remains to be ſaid upon this head, then only to prove that it was Typically or a Prophetically neceſſary that it ſhould be ſo.

Behold a Virgin ſhall Conceive and bare a Son, the *Jews* to elude the force of ſo expreſs a Prophecy concerning the *Meſſias*, have found out two evaſions ſince our Saviour's time, which if they were at all thought of, yet they were never obſtinately perſiſted in before: The *firſt* is this, that what we tranſlate *Virgin* is to be underſtood indifferently of *any Woman* whatſoever, not paſt the Years of Conception, and accordingly what the *Seventy Interpreters* have tranſlated by Parthenos a word in *Greek*, that ſignifies a *pure* and *untainted Virgin*, that the other *Greek Interpreters*, who lived ſince our *Saviours* time, have tranſlated more favourably to the opinion of the *Jews* ἰδοὺ ἡ νεᾶνις, *Behold a young Woman or Damſel ſhall conceive*; and in conſequence of this Notion, they have preſumed to tell

us farther, that this *Prophecy* was fulfilled in *Hezekiah*, which could not poſſibly be, becauſe this *Prophecy* was written at ſome time or other, in the Reign of *Ahaz*, who *Reigned* but ſixteen years in *Jeruſalem*, whereas *Hezekiah* was *five* and *twenty* when he began to Reign, and conſequently muſt have lived *nine* years before *Ahaz* was advanced to the Kingdom. Beſides that, the *Hebrew* word **Alma**; which is here interpreted a *Virgin*, hath the ſame ſignification in the *Punic Language*, which was almoſt the ſame with the *Hebrew*, by the Teſtimony of St. *Jerome*, who tells us expreſly, that **Alma** in the *Punic* was the *proper* and *peculiar Name* of a *Virgin*.

But this is not all, there are other places, which by the Interpretation of the *Antient Jews*, were conſtantly expounded in favour of this Doctrine, that the *Meſſias* was to be born of a pure Virgin that had never known Man, and ſuch is that of the Prophet *Jeremiah*, *Chap.* 31. at the 22*d. Verſe*, *The Lord hath Created a new thing on the Earth, a Woman ſhall compaſs a Man, a Woman ſhall compaſs*, that is, a *Woman* ſhall *encloſe* or be with Child of a *Man*; but now this was no ſuch ſtrange thing, if we underſtand it no otherwiſe then of the *ordinary* way of Generation; for certainly that

that was no *new thing* in the Prophet *Jeremiah*'s time, it is therefore of neceſſity to be interpreted ſome way different from the courſe of Nature, and it cannot poſſibly be better expounded then of the *Conception* of a *Virgin*, as the *Ancient Rablins* did certainly underſtand it, and applyed this Prophecy expreſly to the *Meſſias*.

Laſtly, in that firſt promiſe which was made of the *Meſſias*, *The Seed of the Woman ſhall bruiſe the Serpents Head*; it is manifeſt that this Prophecy or promiſe is to be underſtood particularly of the Woman, as ſhe is diſtinguiſhed and conſidered apart from the Man, becauſe it is concerning her particularly, that God diſcourſes with the Serpent in that place, *Gen.* 3. 13. *And the Lord God ſaid unto the Woman, what is it that thou haſt done? And the Woman ſaid the Serpent beguiled me and I did eat*, upon which, *v.* 14. *The Lord God ſaid unto the Serpent, becauſe thou haſt done this, thou art curſed above all Cattle, and above every Beaſt of the Field, upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life, and I will put enmity between thee and the Woman, and between thy Seed and her Seed, it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel*; and then it follows *verſe* 17. *And*

unto

unto Adam *he ſaid, becauſe thou haſt hearkened to the voice of thy Wife*, &c. From whence it is manifeſt that the *Man* and the *Woman* are here diſtinguiſhed plainly from one another, and conſequently, that what was above propheſyed of the *Seed of the Woman* muſt be underſtood of *that Seed* conſidered *apart* from the *Man*.

But to theſe Teſtimonies which have been already made uſe of by learned Men, and the two firſt of them interpreted of the *Meſſias* by the *Jews* themſelves: I will now add ſome more which have not been taken notice of by any before; which will give an undeniable ſtrength to the Evidence of this truth, *that the Meſſias was to be born of a Virgin*; and the firſt thing which I ſhall inſtance in, ſhall be the *Conception* of *Sarah*, which was without queſtion Typical of that of the bleſſed Virgin, for *Iſaac* was a Type of *Chriſt*, as is acknowledged by all, and his Fathers going about at the command of *God* to make him a Sacrifice upon the Altar, was a Type of that Sacrifice of the only begotten Son of *God*, which was in the fulneſs of time to be offered up for the ſins of the whole World.

Iſaac

Iſaac carries *joy* and *gladneſs* in his Name, becauſe in his Seed *all the Generations of the Earth were to be bleſſed*, as being the Progenitor of him who was the *deſire*, and was to be the *joy* of *all nations*, of whom the Angel ſaid to the ſurprized *Shepherds*, as they were watching of their Flocks by night, *Behold, I bring you good tidings of great joy which ſhall be to all People, for unto you is born this day in the City of* David a Saviour, *which is Chriſt the Lord*, and then it follows, *And ſuddainly there was with the Angel a multitude of the Heavenly Hoſt, praiſing God, and ſaying, Glory to God in the Higheſt, on Earth peace, good will towards Men.* The joy was ſo exceeding great, that immediately upon the ſalutation of *Mary, the Babe leaped in the Womb of* Elizabeth *for joy, and ſhe ſpake with a loud voice, and ſaid, bleſſed art thou among Women, and bleſſed is the Fruit of thy Womb, and whence is this to me, that the mother of my Lord ſhould come unto me:* And upon an errant preparatory to this happy birth, immediately before the birth of *John* the *Baptiſt*, it was that the Angel *Gabriel* was diſpatched to *Zacharias*, with this meſſage, *Thy Wife* Elizabeth *ſhall bear thee a Son and thou ſhalt call his Name* John, *and thou ſhalt have joy and*

gladneſs, and many ſhall rejoyce at his birth, and when *Zacharias* queſtioned, *whereby ſhall I know this*, the Angel anſwering ſaid unto him, *I am* Gabriel *that ſtand in the preſence of God, and am ſent to ſpeak unto thee theſe glad tidings*, the glad tidings of the birth of *John*, who came in the *Spirit of Elias*, and was the forerunner of the Chriſt that was to come, of whom, when *Mary* was convinced that ſhe ſhould be the happy inſtrument of bringing him into the World, ſhe broke out immediately into that lofty and triumphant Song, *my Soul doth magnifie the Lord, and my Spirit hath rejoyced in God my Saviour, for he hath regarded the low Eſtate of his Hand-maiden: For behold from henceforth all Generations ſhall call me Bleſſed:* And more to the ſame purpoſe, and good old *Simeon* was ſo exceedingly tranſported, that he deſired to live no longer, having once ſeen the deſire and expectation of *Iſrael* and of all Nations. *Lord now letteſt thou thy Servant depart in peace according to thy word, for mine eyes have ſeen thy Salvation, which thou haſt prepared before the Face of all People, a light to lighten the* Gentiles *and the Glory of thy People* Iſrael.

Iſaac

Iſaac was a Type of Chriſt, as by reaſon of the great *joy* that was conceived at his birth, after it had ceaſed to be with *Sarah*, after the manner of Women, ſo alſo in this that he was the *only Son* of his aged Father, as our *Jeſus* was the *only begotten* of God, and therefore by *Philo Byblius* the Tranſlator of *Sanchuniathon* an antient *Phænitian* Writer, he is called **Jeoud**, which anſwers to the *Hebrew* **Jachid**, and is as much as to ſay the *only begotten*, and as *Iſaac* was a Type of Chriſt, ſo was *Sarah* his *Mother* of the *Bleſſed Virgin*, and therefore it is remarkable that the ſignification of both their Names, though the one be *Hebrew*, the other *Calday* or *Syriac* is exactly the ſame, ſignifying a *Queen* or *Princeſs* or a Woman of *Principal* ranck or quality, as that heap of ſtones which was by *Jacob* called in *Hebrew* **Galheed**, an *heap of Witneſs* or *Teſtimony*, was by **Laban** in the *Syriac* or *Chaldæan* Tongue ſtiled **Jegar Sahadoutha**, and in this an *old Woman*, ſo far ſtricken in Years, that ſhe was *uncapable* naturally to conceive, or to bear or bring forth any more Children, was a very *proper* Type of conception by a *Virgin*, ſince both of them are equally impoſſible by the courſe of Nature, and depend

depend wholly upon the Divine Power, which nothing hinders but it may exert it ſelf equally in one caſe as well as the other.

And the ſame was true in the ſecond place concerning *Elizabeth* the Mother of *John*, whom the Scripture declares expreſly to have been a forerunner of *Chriſt*, for ſhe alſo was *old*, and ſo far beyond the leaſt thought or hopes of any iſſue to be deſcended from her, that *Zachariah* could not believe the meſſage of the Angel, when it was firſt delivered, *Whereby ſhall I know this?* ſaid he, *For I am an old Man and my Wife well ſtricken in Years*; and the Angel himſelf confeſſed that it was impoſſible by the courſe of nature, and that nothing but the immediate and miraculous Power of God was capable of bringing ſuch an effect to paſs, in what he ſaith afterwards to the Bleſſed Virgin, *Behold thy Couſin* Elizabeth *ſhe hath alſo conceived a Son in her Old Age, and this is the ſixth month with her who was called barren, for with God nothing ſhall be impoſſible.* But though *Sarah* and *Elizabeth* might both of them be very proper Types and Forerunners of a *Conceiving Virgin*, becauſe of the natural inabilities for *Conception*, which were equal on both ſides, yet of any other *young* and *teeming* Woman, they could not, ſo that either we muſt ſay, that

that the *Conceptions* of *Sarah* and *Elizabeth*, were not Typical and Significative of that of *Mary*, the Mother of our Lord, which hath been already ſufficiently proved, or that the latter was as certainly a *pure* and *untainted Virgin*, as that the two former had *paſt* the *time* of *Child bearing*, and that it had *ceaſed to be with them after the manner of a Women*, and therefore it is obſervable, that as *Elizabeth's* Son was by the Angel himſelf called by the Name of *John*, as much as to ſay, that he was *Conceived* by the *Grace and Favour of God*, when Nature was no longer able to bring ſo wonderful an effect to paſs, ſo is *Sarah* the Mother of *Iſaac* called by *Sanchaniathon Annobert*, which is as much as to ſay, ſhe that conceiveth or bringeth forth by grace, notwithſtanding the inabilities and decays of Nature, and they might all three in ſome reſpect and degree, as well *Iſaac* and *John* as our very *Jeſus* himſelf, be ſaid to have been conceived by the *overſhadowing of the Holy Ghoſt*, or by the *wonderful Power* of *God*, working without and contrary to nature.

The *Third* thing which I ſhall urge to prove that it was *Typically* and *Prophetically* neceſſary that the *Meſſias* ſhould be born of a Virgin, ſhall be that paſſage of the *Pſalmiſt*, *Pſal.* 45. 16, *Inſtead of thy Fathers thou ſhalt have Children*

Children whom thou mayſt make Princes in all Lands, which words if we conſider that the *Jewiſh Genealogies*, were always reckoned by the *Males*, it being not material in any Genealogy who was the *Mother*, but who was the *Father* and *Male Progenitor* of the deſcending Iſſue; from whence *Women* in *Hebrew* were called *Naſhim*, from a word that ſignifies to *forget*, but *Men Zecarim* from another that ſignifies *remembrance*, becauſe they were the *Root* and *Spring* of *Genealogy*, and their Names were always inſerted into the *Tables of deſcent*, and by that means were perpetuated to after ages, I ſay, from hence it follows, that this place cannot ſo properly be interpreted of any, as of her, that being a *Virgin*, was to *conceive* and *bring forth*, for in *this caſe* the Genealogy *could not* be reckoned by the Father, ſince there was no *ſuch* human Parent to be met with, and ſo it would be true as the *Pſalmiſt* expreſſes it, *inſtead of thy Fathers thou ſhalt have Children*, that is, the Genealogy was of neceſſity in this caſe to be computed from the *maternal ſtock*, and I preſume our Church may be ſuppoſed to have looked upon this as a genuine interpretation, by appointing this Pſalm for one of the *proper* Pſalms for

Chriſtmas

Chriſtmas day, and it is ſtill more pertinent to this purpoſe, what follows in the next Verſe, *I will make thy Name to be remembred in all Generations; therefore ſhall the People praiſe thee for ever*: For this is no more then what the *Bleſſed Virgin* ſaid expreſly of her ſelf, *Behold from henceforth all Generations ſhall call me Bleſſed.*

My *fourth* Inſtance to prove the ſame thing, ſhall be taken from the ſtory of *Melchiſedek*, as it is repreſented by the Author to the *Hebrews*, *c.* 7. *v.* 1, 2, 3. compared with the *6th. Chapter* and the laſt *Verſe*, the whole place runs thus, *Even Jeſus made an high Prieſt for ever, after the order of* Melchiſedek, *for this* Melchiſedek *King of* Salem, *Prieſt of the moſt high God, who met* Abraham *returning from the ſlaughter of the Kings and bleſſed him, to whom alſo* Abraham *gave a tenth part of all; firſt being by Interpretation King of Righteouſneſs, and after that alſo King of* Salem, *which is King of Peace, without Father, without* Mother, *having neither beginning of days nor end of life, but made like unto the Son of God, abideth a prieſt continually*; where not to inſiſt upon any other inſtance of the *Parallel* betwen *Melchiſedek and Chriſt*, which will be more properly reſerved for the ſecond branch

branch of the *Text*, wherein I ſhall aſſert and vindicate the Divinity of his Perſon; I ſhall here only take notice that *Melchiſedek*, who, in ſo many ſeveral reſpects was *made like unto the Son of God*, did alſo reſemble him in this, that he had neither *Father nor Mother*, the firſt of which, if we ſpeak of an *Human Parent*, was true, of the *whole Perſon* of Chriſt, and the ſecond was likewiſe true, if we underſtand it of the *ordinary* ways of Generation, or if we extend the title of *Mother* in propriety of ſpeech, to the *Divine Nature* as well as to the *Human*, although I know becauſe of the Union of the two natures in the ſame Perſon, the Church hath taken the liberty to call her the *Mother of God*, as well as he calls himſelf the *Son of Man*, with reference to his *Human* and *Inferiour Nature*.

My laſt Inſtance ſhall be taken from the Story of *Lot* and his two *Daughters*, a Story, which though if it were not Recorded in Scripture, and if all Scripture were not written for our Inſtruction, it might need an Apology; yet being to be found there and having ſo wholeſome and ſo inſtructive a Leſſon contained in it I ſhall make none for it, but only obſerve that from one

one of theſe inceſtuous congreſſions *Moab* was deſcended, from whom the *Moabites* had their Name; And who was *Moab?* It is known to all that underſtand the Sacred Language, that *Moab* is *Miab*, as much as to ſay *Begotten* of his *Father*, Begotten of the ſame common *Parent*, who was *the Father of his Mother* as well as of himſelf, which was in ſome ſenſe the Caſe of our *Saviour* with reſpect to the *Bleſſed Virgin*; for God is the common Father of us all, though he were in a more intimate and immediate ſence, the Father of Chriſt; now it is manifeſt that Chriſt according to his *Human nature* was contained in the Loyns of *Moab* by the Mariage of *Boaz* a *Jew* to *Ruth* a *Moabitiſh Woman*; neither let it offend any Man, that the Conjunction of *Lot* with his two *Daughters* was infamous and inceſtuous in the Higheſt degree, for the matter of fact is unqueſtionably true, that *Chriſt* was contained, as to his *Humane nature* in the *Loyns* of *Moab*, beſides it is farther true, in the Genealogy of our Saviour, that he was deſcended of *Pharez*, who was the inceſtuous *Offſpring* of *Judah*, *Thamar* and *Pharats*, in Hebrew, from whence *Pharez*, had his Name ſignified to *break down* or to *break through*,

and

and he by this Name was a *Type* as was as a *Progenitor*, of him that was to *break down* the *Partition Wall* betwixt the *Jew* and *Gentile*, that ſo all Mankind might be as *one Sheepfold under one Sheepheard*; which *Union* of the *Jew* and *Gentile*, by the Sacrifice and by the Diſpenſation, and in the Perſon of Chriſt, was likewiſe *Typically* denoted in the marriage of *Boaz* a *Jewiſh* Man, to *Ruth* a *Moabitiſh Woman*, that is, of a *Jew* to a *Gentile*, beſides, that *Boaz* marrying her by vertue of that *Law*, by which the *next of Kin* was to *redeem* the Inheritance of the Deceaſed and Childleſs Husband, this ſignified that he was to be a *Redeemer* as well as a *Reconciler* of them both together, ſo that it might be ſaid in this ſenſe, as well as another, what the Prophet *Iſaiah* hath reported concerning the *Meſſias*, that he ſhould be *numbred with Tranſgreſſors*, and he being ſo *nearly related* both to the *Jewiſh* and the *Gentile* World, it can be the leſs ſuſpected that he had any deſign, but what was for the good and happineſs of them both.

So zealous and ſo tender hath the *Church* always been in aſſerting the honour of the Virgin Mother, that ſhe hath always maintained her perpetual Virginity, as well after

ter the Birth of Chriſt as before it, whence the *Greeks* have given her the Title of ἀεὶ παρθένος, and the *Latins* of *ſemper Virgo*, and it is not reaſonable to conceive, that ſhe who was ſo honoured, ſo highly graced and honoured with the overſhadowing of the *Holy Ghoſt*, ſhould ever ſubmit to any mortal Embraces, neither is it reaſonable to believe, that a Man of ſo Pious a Character as *Joſeph* is always repreſented under, would ever have attempted any thing ſo prophane, or ſo extremely Sacrilegious as that may juſtly be interpreted to be, and the application of a paſſage in the Prophet *Ezekiel*, by that *excellent Prelate* ſo often appealed to, is extremely ingenious, and like the man that made it, *Ezech.* 44. 2. *This Gate ſhall be ſhut, it ſhall not be opened, and no Man ſhall enter in by it, becauſe the Lord, the God of* Iſrael *hath entered in by it, therefore it ſhall be ſhut.*

The only reaſonable objection againſt this truth, is contained firſt in thoſe words of St. *Matthew* concerning *Joſeph*, *Matt.* 1. 25. Joſeph *knew not* Mary *until ſhe had brought forth her firſt born*; where *Jeſus* being called the *firſt born*, it ſeems to be implyed, as if there were others who were born after him, but to this, to omit another

anſwer of that admirable Perſon, which in my opinion does either, not reach the buſineſs, or elſe is not ſatisfactory enough to convince the obſtinacy of contentious Men, there is another anſwer which cannot be withſtood, and that is, that there was a Sacrifice due for every *firſt born* of the *Males*, whether ever any other Offſpring were begotten or brought forth or no, and this was the expreſs Law of God, *Sanctifie unto me all the firſt born, whatſoever openeth the Womb among the Children of* Iſrael, *both of Man and Beaſt it is mine*, and in purſuance of this Law it was, that our Saviours *Mother* and *reputed Father* brought him to *Jeruſalem, to preſent him to the Lord, as it is written in the Law of the Lord, every Male that openeth the Womb, ſhall be called Holy to the Lord.* So that he was brought to *Jeruſalem*, as the Law required, under the notion of a firſt born, whether there were a ſecond or a third or no.

But *ſecondly* it is objected, that there is mention made in the *Goſpel* of the *Brethren of our Lord*, but to this it is anſwered, that theſe may either be underſtood by the Sons of *Joſeph*, by ſome other Wife, eſpecially if the age of *Joſeph* were ſo great as *Epiphanius hath reported*, or in general,

of

of any that were of the Relation and Family, either of the *Bleſſed Virgin*, or of *Joſeph* his reputed *Father*: As *Abraham* called *Lot* his Brother, though in ſtrictneſs of ſpeech he was his Brothers Son, and *Moſes* called *Miſhael* and *Elzaphan*, the Sons of *Uzziel* the Uncle of *Aaron*, and ſaid unto them, *come near, carry your Brethren, from before the Sanctuary*; whereas thoſe Brethren were *Nadab* and *Abihu*, the Sons, not of *Uzziel* but of *Aaron*, as the *ſame worthy Biſhop obſerves.*

I ſhall conclude this point of the *Meſſias* his being Born of a *Virgin*, with obſerving, *firſt*, that the *Jews* themſelves, when they endeavour with ſo much care, and ſtudy to elude the force of ſo many demonſtrative Texts, wherein this Doctrin is conſtantly aſſerted, do in effect confeſs, that our *Jeſus* was born, as the Goſpels have unanimouſly declared concerning him, of a *pure* and *undefiled Virgin*, that had never known Man, for upon ſuppoſition that they do not grant thus much, it would have been needleſs to ſtretch their wits, to evade the force of thoſe Prophecies, wherein it was foretold of the *Meſſias*, that he ſhould be born of a *Virgin*, but the ready way would have been,

to have affirmed according to the vulgar errour of the *Jews* themſelves, who lived in our Saviour's time, that he was the *Son of Joſeph the Carpenter*, and conſequently, that not being born of a *Virgin*, as the *Prophets* had *foretold*, he could not be the *Meſſias* that was to come.

Secondly, Since it appears ſo plainly, by the extorted confeſſion of the *Jews* themſelves, *thoſe Jews*, I mean, who ſince our Saviour's time, have endeavoured to elude the Prophecies concerning him, that he was indeed born, as we affirm and believe after a miraculous manner, of a *Virgin*; this ſhows plainly, according to their own extorted confeſſion, that he was certainly a moſt extraordinary Perſon, who was brought into the World by ſuch a particular act of Providence, as was peculiar to himſelf; and it implies, that he was ſent into it upon ſome very important and extraordinary occaſion, and this, reflected back upon thoſe Prophecies that have been mentioned concerning the *Meſſias*, and compared with the Doctrine and the Miracles of the *Bleſſed Jeſus*, makes it ſtill more probable, that they are to be underſtood of a *Virgin*, *truly* and *properly* ſo called, and that he was indeed the very Perſon whom the

the Prophets foretold, the *Meſſias* that was expected in the fulneſs of time, and ſo the *Jewiſh* Evaſions are baffled by themſelves, and from what they have granted to be true, they are in effect forced to confeſs that, which in words and in appearance they deny.

Thirdly and *laſtly*, when there are ſo many Types antecedent to the birth of the *Meſſias*, which did ſo plainly preſigniſie, that the *Meſſias* was indeed to be born of a *Virgin*, which Types have not been taken notice of, or applied, ſo much as by any of the *Evangeliſts* or *Apoſtles*, or by our Saviour himſelf, ſuch as thoſe of *Sarah* and *Elizabeth*, and *Moab* and *Melchiſedek*, when it is plain and evident by many paſſages of the *New Teſtament*, that the *Meſſias* was expected by the *Jews* themſelves, at that very time when our Saviour appeared, when there was no Man in that age that could compare or vye with him, for the innocency of his Life, or for the purity of his Doctrine, or for the greatneſs or the uſefulneſs of his miracles, all theſe things compared together, are a further atteſtation to the truth of what the *Evangeliſts* have told us, that *our Jeſus was indeed the Chriſt*, and that *he was born of a Virgin*; neither is there

any thing that gives greater ſtrength and authority to the Hiſtory of the Goſpel, then, by comparing the *New Teſtament* and the *Old* together, to find, that the Types as well as Prophecies of the *Old Teſtament* are ſo exactly anſwered by the events of the *New*, and that, in ſuch inſtances wherein they have not been applied, or compapared together by our *Saviour* himſelf, or by any of his *Apoſtles*, but that the Scripture contains within it ſelf a hidden Treaſure of Teſtimony, to its own undoubted authority and truth, which Providence did not think it fit to reveal and lay open, but to let it lye hid in darkneſs and concealment, as a reward to the pious curioſity of ſuch as ſhould afterwards diligently read and ſearch the Scriptures, and that in every age there might ſome new Evidence appear, for the further confirmation and aſſurance of the truth, and to render the *Atheiſts* and *Infidels* the more inexcuſable, by the dayly encreaſing light that continues to ſurround them.

CHAP. 3.

That the MESSIAS was to be GOD as well as MAN.

I Have done with the firſt branch of the Text, *Behold a Virgin ſhall conceive and bear a Son*, I come now to the Second, *and ſhall call his name* Immanuel, *which being interpreted is God with us*, from which words, having already aſſerted, from the former, the *Chaſtity* and *Virginity* of the *Mother of God*, I ſhall now as briefly and as clearly as I can, aſſert the *undoubted* and *unqueſtionable Divinity* of the *Son*, againſt thoſe *Hereticks*, whether of our own or former times, that have with ſo impious and deteſtable confidence, preſumed to deny it, and the firſt argument I ſhall make uſe of, ſhall be taken immediately from the words themſelves, *and ſhall call his Name* Immanuel; now the queſtion is, whether ſhe

did call his Name *Emanuel* or no, and the anſwer to this queſtion is very eaſie, that ſhe did not, and that the Name given him at his Circumciſion, was not *Imanuel* but *Jeſus*; and this by the direction of the *Angel himſelf*, becauſe he was *to ſave his People from their ſins*, wherefore it is clear that theſe words, *and ſhall call his Name* Emanuel, if they have any ſenſe at all, cannot be underſtood of his *Name* but of his *Nature*, and if ſo, then all that I deſire is granted, that he was by *Nature God* as well as *Man*, and this is the meaning of that Phraſe, *and ſhall call his Name* Emanuel, that is, ſhe ſhall acknowledge him to be God and worſhip him as ſuch, and if it can be proved that ever ſhe did ſo, then it is plain that this Prophecy was exactly fulfilled, and that here is all that can be deſired for the explication of this place, and what elſe, I beſeech you, is, or can be, the meaning of the firſt words of her Triumphant Song, *My Soul doth magnifie the Lord, and my Spirit hath rejoyced in God my Saviour, for he hath regarded the lowlineſs of his Hand Maiden*, that is, God that is about to take *Human Fleſh* and *Human Nature* upon him, hath alſo graciouſly and mercifully decreed to make me his poor Handmaiden

den and lowly Servant, the happy Inſtrument of conveying ſo great a Bleſſing to the World, or elſe we may interpret thoſe words, *Behold a Virgin ſhall Conceive and bear a Son, and ſhall call his Name* Emanuel, after this manner; *ſhe ſhall Conceive and bare a Son*, and *ſuch a Son*, as ſhall be as *really God* as he is *Man*; for in the *Hebrew Idiom* things are ſaid to be *called*, what *indeed they are*, as in that paſſage concerning *Elizabeth* the Mother of *John the Baptiſt*, *This is the ſixth month with her who was called Barren*, that is, who was *really* ſo; for the Text tells us likewiſe, that *ſhe was old and well ſtriken in years*, and the Angel acknowledged that her Conception was impoſſible by the courſe of Nature; and ſo in that paſſage of the Prophet *Iſaiah*, concerning the *Meſſias*, which hath been already made uſe of to another purpoſe, in the former part of this diſcourſe, *Unto us a Child is born, unto us a Son is given, and the Government ſhall be upon his Shoulder, and his Name ſhall be called Wonderful, Councellor, the Mighty God, the Everlaſting Father, and the Prince of Peace*; that is, he ſhall *really* be all theſe things, and among others, he ſhall be the *Everlaſting Father* and the *Mighty God*; or in the Language of the

the *Socinians*, *Deus ille altiſſimus*, the God of *Melchiſedek*, *the moſt high God.*

And this is my firſt argument drawn from the conſideration of the words of my Text, *and ſhall call his Name* Immanuel, neither was that the Name he was called by at his Circumciſion, or the Name by which he was known either to his Diſciples or the *Jews*, or any other, ſo that this place cannot poſſibly be interpreted of his Name, but Nature, and is as much as to ſay in other words, that he was *really God* as well as M*an.*

But *Secondly*, he that *raiſed* up *himſelf* from the Grave, after his body had lain there for three days together, was *really God* as well as M*an*, but our *Jeſus raiſed himſelf* by his own Power, from the dead, after he had lain buried in the Grave for three days together, therefore he was *really God* as well as M*an.* That this could not be done by any *Human Power*, is a thing that cannot, without great folly and ſtupidity, be queſtioned or denied, that he did it by his own Power, is equally manifeſt from his own words, *Deſtroy this Temple*, ſaid he, *and in three days I will raiſe it up*, which words the *Evangeliſt* tells us, he ſpake of *the Temple of his Body*, wherefore, if he were raiſed

raiſed from the Dead by the Power of God, conſidered as a Power diſtinct from that, with which he was *truly* and *properly* inveſted himſelf; then it is falſe what he affirms that he *himſelf*, in the compaſs of *three days*, would *raiſe up* and renew the *Temple of his Body*, after it had been deſtroyed, but if he did it himſelf, as he affirms himſelf to have done, then he was *truly* and *properly* inveſted with that Power by which it was performed, which Power, ſince it could be no leſs then ſuch as was *truly* and *properly Divine*, it follows unavoidably that he was *really* God as well as Man.

Again, in the Reſurrection of *Jeſus* from the dead, that Prophecy was fulfilled, *Thou ſhalt not leave my Soul in Hell, nor ſuffer thine Holy one to ſee Corruption*, which words are the words of Chriſt, ſpeaking by the Mouth and Spirit of the *Pſalmiſt to God the Father*, and that they were Prophetical of the Reſurrection of Jeſus from the dead, we have the expreſs authority of St. *Peter* for it, in the 2*d*. of the *Acts* and the 29, 30, and 31. *verſes*, *Men and Brethren*, ſaid he, *let me freely ſpeak unto you of the Patriarch* David, *that he is both dead and buried, and his Sepulchre is with us unto this day, therefore being a Prophet and knowing that* God *had ſworn with*

with an Oath to him, that of the fruit of his Loins according to the Fleſh, he would raiſe up Chriſt to ſit on his Throne, he, ſeeing this before, ſpake of the Reſurrection of Chriſt, that his Sonl was not left in Hell, neither his Fleſh did ſee Corruption; and to the Teſtimony of St. *Peter*, we may add that of St. *Paul*, in the 13*th.* of the *Acts*, from the 34*th.* to the 37*th. verſes. And as concerning that he raiſed him up from the dead, now no more to return to Corruption, he ſaid on this wiſe, I will give you the ſure mercies of* David, *wherefore he ſaith alſo in another Pſalm, Thou ſhalt not ſuffer thy Holy one to ſee Corruption*; *for* David, *after he had ſerved his own Generation by the will of God, fell on ſleep and was laid unto his Fathers and ſaw Corruption: But he whom God raiſed up ſaw no Corruption.*

From which places compared with the words of our Saviour himſelf, the argument is clear, *David*, as his words are expreſly applied by two of the Apoſtles, St. *Peter* and St. *Paul*, introduces Chriſt addreſſing himſelf to God the Father in ſuch terms, as do manifeſtly aſcribe the miracle of the Reſurrection to his Power; but our Saviour he aſcribes the ſame miraculous event to himſelf, *deſtroy this Temple*, *and*

and in three days I *will raiſe it up*, the reſult of which two places compared together, is unavoidably this, that *Chriſt* and *God the Father* are the ſame, the ſame in ſubſtance, although they be divided and diſtinguiſhed in Perſon.

Further yet, *Jonas* his being three days and three nights in the Whales Belly, was Typical of Jeſus lying for the ſame ſpace of time in the Grave, by the application of our Saviour himſelf; for ſo he tells us, *Mat.* 22. at the 39*th.* and 40*th. verſes*, *An evil and adulterous Generation ſeeketh after a ſign, and there ſhall be no ſign given it, but the ſign of the Prophet* Jonas, *for as* Jonas *was three days and three nights in the Whales Belly, ſo ſhall the Son of* Man *be three days and three nights in the Heart of the Earth*, and if the *ſwallowing up* of *Jonas* was *Typical* of the *burial* of *Chriſt*, and the *continuance* of the one under that Calamity, *Typical* of the *continuance* of the other, then certainly the *eſcape* of *Jonas* after *three days*, was likewiſe *Typical* of the *Reſurrection* of *Chriſt*, after the *ſame* ſpace of time, but now *Jonas* his deliverance was wrought by the immediate Power of God, *Jonah*, 2*d.* and the 10*th. And the Lord ſpake unto the Fiſh, and it vomited out Jonas upon the*

the dry Land, and therefore though, the Scripture had not expreſly aſſerted it, yet the *Analogy* of *Type*, and *Antitype* would have required, that the Reſurrection of Jeſus ſhould be owing likewiſe, as indeed it was in it ſelf a much more miraculous event, unto the ſame *Divine Power*, but yet our Saviour, as hath been ſhewn, aſcribes the ſame event wholly to *himſelf*, therefore *God* and *Chriſt* are certainly the ſame, and this is my ſecond argument for the *Divinity* of *Chriſt*, which is taken from his *Reſurrection from the dead.*

But *thirdly*, he that made the World, and all things that are therein, he certainly was *God* as well as *Man*, but *Chriſt* made the World and all things that are therein, therefore *Chriſt* certainly was God as well as Man.

That no *Human Power* or *Underſtanding*, nay, that nothing ſhort of the Divinity it ſelf could poſſibly *create*, *contrive*, *diſpoſe* and *preſerve* the World, will, I ſuppoſe, be granted by all, it being utterly unconceiveable that any skill or power, but what is infinite ſhould be able to bring ſo prodigious an effect to paſs, but now that *Chriſt* made the World, is as plainly aſſerted in the *New Teſtament*, as any one thing

that

that is in it, ſo the *Author* to the *Hebrews* tells us, *God, who at ſundry times and in divers manners ſpake in time paſt unto the Fathers by the* Prophets, *hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed Heir of all things, by whom alſo he made the World; who being the brightneſs of his* Glory, *and the expreſs Image of his* Perſon, *and upholding all things by the word of his* Power, *when he had by himſelf purged our ſins, ſat down on the right hand of the* Majeſty *on high*; and again, *Thou Lord, in the beginning haſt laid the foundation of the Earth, and the Heavens are the work of thine Hands, they ſhall periſh, but thou remaineſt, and they ſhall all wax old as doth a Garment, and as a Veſture ſhalt thou change them, and they ſhall be changed, but thou art the ſame and thy years ſhall not fail*; ſo alſo St. *Paul* in his Epiſtle to the *Coloſſians*, *By him were all things Created that are in Heaven, and that are on Earth, viſible and inviſible, whether they be Thrones or Dominions*; *or* Principalities *or* Powers: *all things were Created by him and for him, and he is before all things and by him all things conſiſt.* St. *John* likewiſe tells us, *that the word was made fleſh and dwelt amongſt us*, and *we beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth*,

Truth, in which nothing can be plainer then that by *the word*, *Jeſus*, *the Son of God* is underſtood, who did indeed *take our Fleſh and dwell among us*, he took upon him *the likeneſs of* Men, and put on *the form of a Servant*, and it is of this very *word* that he ſays, *the word was with God and the word was God, and that all things were made by him*, which is my third Argument for the *Divinity* of Chriſt, which is drawn from the *Creation*.

But *fourthly*, St. *John* goes further, *all things were made by him, and without him was not any thing made that was made*, from whence the inference is plain, that *he himſelf* was *never made*, for then there would have been ſomething made *without him*, for nothing can make it ſelf, but if he were *unmade* and *uncreated*, it follows of neceſſity, that he was *Eternal* and *ſelf-exiſtent* and conſequently *God*.

Fifthly, St. *John* does not only tell us, that *he made all things*, and that *without him was not any thing made that was made*, but he ſays likewiſe, *In the beginning was the word*; now this *beginning* cannot be underſtood of the beginning of the *Creation*, as it is in the 1*ſt*. *Chapter* of *Geneſis*, *In the beginning God Created the Heavens and the Earth*,

Earth, for he that made the World, muſt of neceſſity have had his Exiſtence before it, and all being nothing elſe, beyond the Creation, but a great and vaſt Eternity behind it, not divided by any *Periods* or *Epochas* of time, it is manifeſt that this word *beginning*, as it is here uſed, can imply nothing elſe but the *Eternity* or *ſelf-exiſtence* of him, of whom it is affirmed; for if there was any thing that was *before him*, then it would not be true that he was in the *beginning*, that is, there was no aſſignable, no conceiveable moment of Eternity, wherein he did not exiſt; and this is my fifth Argument. But

Sixthly, he that hath *neither beginning of Days nor end of Life*, is *Eternal*, and conſequently *God*; but *Chriſt* had *neither beginning of Days nor end of Life*, therefore he is *Eternal* and *ſelf-exiſtent*, and conſequently *God*. They are the words of the *Author* to the *Hebrews*, which have been already cited, *Melchiſedek being by interpretation King of Righteouſneſs, and after that alſo King of Peace, without Father, without Mother, having neither beginning of Days nor end of Life, but made like unto the Son of God, abideth a Prieſt continually*, he was ſo like him, that he was certainly the ſame,

for there is but one *Eternal* and *Everlaſting High Prieſt*, but *one Mediatour betwixt God and Men, the Man Chriſt Jeſus*, who was *King of Righteouſneſs* and *King of Peace*, in whoſe Diſpenſation and Perſon that ſaying was fulfilled, *Mercy and Truth have met together, Righteouſneſs and Peace have kiſſed each other*, at whoſe auſpicious birth the quire of Heaven proclaimed with raviſhing Notes and charming Voices, *Glory be to God in the higheſt, on earth peace, good will towards Men*, his *Goſpel* was the *Goſpel*, and he was the *Prince of Peace*, and his *Spirit* is the *Spirit* and the *Soul* of *Peace* and *Love*, and he is ſaid to be like *Melchiſedek*, as he is ſaid in another place to have *thought it no robbery to have been equal with God*, becauſe he was indeed the very ſame, beſides that the firſt ingredient in that notion, which we mortals are uſed to entertain of God, is, that he is a *ſelf-originated, ſelf-exiſtent Being, without beginning of Days or end of Life*, who is the firſt cauſe, the firſt principle and mover, upon which all other things, whether in Heaven or on Earth, have a neceſſary dependance, as upon their primitive Sourſe and Fountain, and we are as ſure that there can be but one ſuch being, as that there can be but one God,

God, and that there is none beſides him. But,

Seavently, My ſeventh Argument ſhall be taken from thoſe words of our Saviour in St. *John*, *No man hath aſcended up to Heaven, but he that came down from Heaven, even the Son of* Man *which is in Heaven*; now it is clear, that in one ſenſe our Saviour had not yet *aſcended up to Heaven*; nor was he like to do it till after his Reſurrection, till when his Body and his Human Nature were to be confined to the Earth, and it is further clear that in this very Senſe *Elijah* had *aſcended* in his *Fiery Chariot* before him, and ſo had *Enoch* too before him; wherefore we muſt refer this Saying to the *ubiquitarineſs* and *omnipreſence* of the *Divine Nature*, by which he was in Heaven and Earth at the ſame time, and was alike preſent to all places at once, *no man hath aſcended up into heaven but he that came down from Heaven, even the* Son *of* Man, *which is in Heaven*; or elſe we muſt underſtand the Word *Heaven* of God, as the *Jews* in their Writings do frequently underſtand it, and to this Senſe it is uſed in ſeveral Places of the *New Teſtament* and in one of the *Old*; and ſo the Senſe will be this, *no* Man *hath aſcended up to God*, that is no man

enjoys a perfect and entire Commerce and Correſpondence with him; *but he that came down from God, even the Son of Man which is in God*, as our Saviour ſays expreſly of himſelf elſewhere, that *he is in the Father and the Father in him*; and by this way of *Interpretation*, the *Union* of the *Divine* and *Human Nature* in the Perſon of Chriſt will be very fitly and aptly repreſented, but otherwiſe than by one of theſe two *Interpretations*, I do not ſee what Senſe can be made of the Place.

Eightly, and *laſtly*, For I ſhall mention no more, though there be a Cloud of other Witneſſes, which have been already ſummoned by other learned Men, to give their *Evidence* to this mighty *Truth*; the *Divinity* and *Co-eſſentiality* of the *Perſon* of *Chriſt* with that of *God* the *Father*; I argue the ſame thing from the *nature* of that *Sacrifice*, which he performed for us upon the *Croſs*; for it is certain, that all the *Jewiſh Sacrifices* did point at this great and final *Propitiation*, which was in the fulneſs of time to be made; and therefore he is called *Chriſt our Paſs-over*; and the *Author* to the *Hebrews* expreſly makes the *Sin* and the *Treſpaſs-Offering* among the *Jews* to have been Typical of the Sufferings of

Chriſt

Chriſt upon the Croſs; it is certain likewiſe, that thoſe *Sacrifices* were looked upon to be of an *expiatory Nature*, by the Prieſt or the Owners laying his hand upon them, as it were to transfer the guilt upon their heads, and by the *Bloods* being forbidden to be eaten among the *Jews*, becauſe it had contracted a *Levitical* Uncleanneſs by the guilt of the offending Parties; as alſo by the Sin and the *Treſpaſs-Offerings*, being burnt in many caſes *without the camp*, becauſe of it's Uncleanneſs, as Chriſt ſuffered *without the Gate*: For the ſame reaſon, if we will believe the *Author* to the *Hebrews*, that by this he might anſwer the *Sin-Offering* among the *Jews*. Laſtly, it is certain, that this *Expiation* of the *Jewiſh Sacrifices*, whatever Opinion the *Jews* themſelves might have of it, was not *real* but *typical*, and pointed at that *great Sacrifice*; which was indeed, and in truth, to expiate for the Sins of the whole world. For, *it was not poſſible that the blood of Bulls and Goats ſhould take away Sins*; as the *Author* to the *Hebrews* tells us; and for the ſame reaſon it was as little poſſible, that the blood of *one man* ſhould be able to atone and expiate for the ſins of *another*, and much leſs for thoſe of *all mankind*, ſo that it

was utterly impoſſible, that any thing but the *blood* of *God himſelf* ſhould be able to work ſo great, ſo univerſal, and ſo laſting an Atonement, which is all that I ſhall offer at preſent as to the ſecond branch of the Text; which concerns the *Divinity* of the *Perſon* of *Chriſt*; only from what hath been ſaid, there are ſome practical Improvments to be made, which I will but name.

From his being born of a *Virgin*, we are in a Figure acquainted with the purity and cleanneſs of his Perſon and his Doctrine, and with that Chaſtity and Innocence, which is expected from us, if we pretend to be his Followers and Diſciples, and from the *Divinity* of his *Perſon* there is a twofold Leſſon, which we are to learn.

Firſt, the Infiniteneſs and unconceivable vaſtneſs of that condeſcenſion, by which he did not only ſtoop to human nature, but to the worſt and moſt afflicting Circumſtances of *Poverty*, *Diſgrace*, *Contempt* and *Scorn*, that it can be loaded withal, and to the moſt vile, painful and ignominious Death, which human Nature was capable of *Suffering*; and this ought whenever we conſider it to be a powerful and preſent Remedy againſt all manner of

of Inſolence and Pride in our beſt Condition, when the *Son of God*, who was *God himſelf*, humbled himſelf ſo much for our ſakes, and gave us through the whole courſe of the time he ſpent upon Earth a perpetual *Example* of *humility* and *Meekneſs*.

Secondly, it ought to arm us with Patience in adverſity, and with ſubmiſſion to the Will of God in the worſt and moſt deplorable circumſtances that can befal us.

Thirdly, it ought to inſpire us with a Spirit of mutual Charity and mutual Forgiveneſs after his *Example*, who ſuffered and forgave ſo much, who bleſt his very Enemies, and laid down his Life as a Sacrifice for them.

Laſtly, The conſideration of the *Divinity* of his Perſon, ought always to affect us with a juſt fear and apprehenſion of him, whom if we will not obey out of *gratitude*, yet we ought to do it out of *Intereſt* and *ſelf-love*, leaſt his Juſtice ſhould puniſh us as we deſerve; when his *goodneſs* and his *mercy* have in vain endeavoured to perſwade us, leſt by too frequent provocations and too obſtinate impenitence, we kin-

dle his wrath againſt us; ſo that it cannot be quenched, and turn his merciful expiation and interceſſion on our behalfs into eternal vengeance and diſpleaſure.

AN

AN

APPENDIX

Concerning the

EXTENTION

OR

OMNIPRESENCE

OF THE

Divine NATURE.

LONDON,
Printed by *T. B.* in the Year
MDCLXXXV.

SECT. I.

Of the Nature of GOD, together with a Demonſtration of His EXISTENCE.

I Affirm in the general of the *Divine Nature*, That it is an *infinite Extenſion* or *Space* endued with all poſſible Wiſdom, Goodneſs and Power, and I will prove each of theſe as diſtinctly as I can by themſelves; For it is very hard to keep them from interfereing with one another; *Firſt*, that God is an *infinite Extention*, *Secondly*, that he is an *Extention* furniſhed with thoſe attributes which I have aſſigned, in their utmoſt *latitude*, *perfection* and *extent*.

And for the *Extention* of the *Divine Subſtance*, I am ſo verily perſwaded of its truth and of its abſolute neceſſity, to be believed, as the main *Foundation* of all *natural*, and by conſequence, of all *revealed Religion*,

gion, that I am, and have always been greedy upon every occaſion, to inculcate and repeat ſo neceſſary a *Doctrine*.

It is the Foundation of *natural Religion*, becauſe *Extention* belongs to the very notion of *Subſtance* or *Exiſtence*, conſidered in the general; for nothing *is*, which is not *ſomewhere*, and there is no *ſomewhere* which is not *extended*; and indeed, if we conſider the *Divine Omnipreſence*, which is granted by all, though there are ſome that treat of it after ſuch a manner, as if they did not believe it, how is it poſſible for any *Subſtance*, whether *finite* or *infinite*, to be preſent at this place, and preſent at that, truly and properly preſent at both places at the ſame time, and yet not be preſent to all the ſpace between them, and if he be preſent not only to the extremes, but to the intermediate ſpace, then is he manifeſtly *co-extended* to that whole ſpace together; from whence it follows plainly, that there can be no *notion* of the *Divine Omnipreſence*, without ſuppoſing him to be *infinitely extended*.

Again, it is manifeſt, that *motion* is a diſtinct thing from *matter*, all *matter* being indifferent in it ſelf, either to *reſt* or *motion*, neither is there any part of *matter* being

ing at *perfect reſt*, which may not by a ſufficient force, be put into a ſwift degree of *motion*, nor any part of it never ſo ſwiftly moved, which meeting with *obſtacles* and *impediments* from without, may not be reduced to *perfect reſt*, ſo that it is plain ſince *motion* is not *eſſential* to *matter*; it muſt therefore either be a thing *ſubſiſting* by it ſelf, or it muſt be the *attribute* or *property* of ſome other *Subſtance*.

It cannot be the former, a thing ſubſiſting by it ſelf, becauſe *motion* in the *abſtract* cannot poſſibly be conceived, for there can be *no motion*, but there muſt at the ſame time be *ſome ſubſtance* or *other* that is moved, or that moves and actuates it ſelf and other things about it, wherefore ſince it hath been proved ſo plainly, that *motion* is not of the *eſſence* of *matter*, which cannot move it ſelf, nor encreaſe or ſuſpend its own *motion*, and which from the ſwifteſt *motion*, may by *natural impediments* be reduced to *perfect reſt*, it is plain that it muſt unavoidably belong to ſomething which is not *matter*, that is, to an *immaterial* or *incorporeal Subſtance*.

If therefore *motion* it ſelf be extended, as it is plain it is in any *fluid body*, whether of *Air*, or *Water*, or *Fire*, the force and activity, which moves it and keeps it in a ſtate

ſtate of fluidity, being *Co-extended* to the *ſubſtance* it ſelf; then is it neceſſary alſo, that that Principle upon which it depends, and in which it is inhærent, ſhould be extended in like manner, and to ſay otherwiſe, is to ſay, that accidents may wander from their ſubſtance, and they may be ſeparated from one another, which all Men know to be impoſſible and abſurd; for as there can be *no colour* without *ſome ſubſtance* which is *coloured*; no *ſhape* or *figure* without *ſome ſubſtance* which is *figured* and *ſhapen*, ſo neither can there be *any motion* without *ſome ſubſtance* which does *move* or is *moved*; and if there can be no *extention* of *colour* or of *figure*, then certainly there can be no *extention* of *motion* neither, without the *extention* of that *ſubſtance* to which it belongs.

From hence it follows, that that *motion* or *activity*, by which the far greateſt part of the Univerſe is kept in a fluid condition, or in a ſtate of perpetual *motion*, whoſe parts would otherwiſe cling together, as the parts of the *Earth* and *Moon* and other *Planetary bodies* do; I ſay, from hence it follows that this *motion* or *activity* muſt be *coextended* to ſome *immaterial ſubſtance*, wherein this *power* or *activity* ſhall reſide, as in

in its proper ſubject, its efficient cauſe, its original root and fountain and ſpring, and that *ſubſtance* can be no other then God himſelf, or at leaſt it will ultimately terminate in him, becauſe all *ſecundary, Created Beings* can have no activity or principle of *ſelf motion*, but what they borrow from the firſt, which is the ſourſe and original of all the reſt, together with their reſpective faculties and powers.

Again, this ſelf-active, this ſelf-moving Principle, this firſt Cauſe and Principle of motion in the World, muſt not only be ſuppoſed to be endowed with a Power of Motion and activity from it ſelf, but with a Power of ſuſpending, encreaſing, or utterly withdrawing this activity, as it pleaſes it ſelf; for otherwiſe if it did always act to the utmoſt of it's Power, ſince the matter is every where in it's own Nature, any otherwiſe than as it is awakened and ſtirred up by this Principle from without, equally ſluggiſh, immoveable and unactive, and ſince *this being* is uniform and like it ſelf throughout, equally ſelf-moving, ſelf-ſufficient and ſelf-active, it would follow from theſe two things conſidered together, that all the parts of the *Creation* ſhould be moved with equal ſwiftneſs, that the

Earth

Earth ſhould be diſſolved and ſhattered into the fine and ſubtle conſiſtence of the pureſt *æther*, and that all the *Matter* in the *World* ſhould be not only fluid, but æthereal too, which is contrary to *Experience*, wherefore that all things are not moved with equal ſwiftneſs, that all the matter of which the *Univerſe* conſiſts, is not crumbled into the fineſt Air and the moſt ſubtle *æther*; it can be referred to nothing but this, that that *Cauſe* or *Principle* in which the Power of ſelf-activity and ſelf-motion reſides, can either ſuſpend, increaſe, or utterly withdraw that motion as it pleaſes it ſelf; and this is confirmed by our own daily Experience of our ſelves, who being a lower ſort of immaterial Beings, are likewiſe in our *Proportion* endued with a Power of *ſelf-activity* and *ſelf-motion* from within, which, though as being the Power of a finite and imperfect agent, it cannot be extended beyond ſuch a ſphere of activity, yet within that ſphere or proportion, or degree, it may either ſuſpend or encreaſe, or utterly remove and withdraw its activity as it pleaſes it ſelf.

Laſtly, ſince this being is not only furniſhed with an ability to act or move, but with a power of proportioning that activi-

ty

ty, and that motion, according to its pleaſure and ſince it appears farther by our daily and perpetual experience of all the objects about us, by the *earth which he hath made*, and by *the Heavens which are the work of his hands*, by the admirable beauty and artifice of all things conſidered by themſelves, by their agreement and harmony with one another, for the Preſervation of the *whole*, and by the fitneſs of the *whole Fabrick*, and the ſeeming conſpiracy of its *ſeveral parts*, for the ſubſiſtence and happineſs of thoſe Creatures that belong to the ſenſitive and the reaſonable world, I ſay, ſince it appears by all this, that the *activity* or *ſelf-motion* of the *Divine Subſtance*, is tempered by meaſures of the moſt obliging *goodneſs*, the moſt exact *juſtice*, the moſt profound *wiſdom*, and yet that all the ſeveral inſtances compared together, are at the ſame time an irrefragable argument of a moſt unbounded and uncontroulable power, this makes up in ſhort the perfect and compleat demonſtration of what I undertook to prove, that God is nothing elſe but an *infinite extention* or *omnipreſent Subſtance*, endued with all poſſible *goodneſs* and *wiſdom* and *power*.

SECT. II.

That there is of neceſſity an **Immaterial Extention** *to be granted, againſt* DES CARTES.

DES *Cartes* diſtinguiſhes very rightly betwixt *cogitation* or *thinking* and *extention*, for they are two things, and therefore the *notion* of the *latter* does not of neceſſity include in it, that of the *former*, there may be an extended *ſubſtance* which does not, which cannot *think*, but yet for all that there can be no *thinking ſubſtance* but what is *extended*, the reaſon is, becauſe *extention* is the common attribute of all *ſubſtance* whatſoever, and if the very *eſſence* and *being* of an *immaterial ſubſtance*, do depend wholly and entirely upon *cogitation*, and upon nothing elſe, I would willingly demand of the maintainers of this *Doctrine*, whether we muſt underſtand this of *actual*, or only of *potential* or *poſſible* cogitation?

If the former, if nothing but *actual* cogitation

gitation will ſerve the turn, then the Soul in a ſleep or trance, or what we are uſed to call a *brown ſtudy*, ceaſing to think, muſt alſo ceaſe to be, for there can be no *cogitation* without *ſelf conſciouſneſs* or a *ſenſe of thinking*, and when it begins to think again, it muſt be ſuppoſed to be *Created a new*, or rather every *diſtinct cogitation*, every *particular thought* that comes into our heads muſt be a *diſtinct Soul*, which things are ſo abſurd, that nothing can be more.

But if we underſtand it only of *potential* or *poſſible cogitation*, that is to ſay, of a *power* of *thinking*, which is ſometimes *employed* and ſometimes *not*, which is all that is true in this *notion*, then there muſt be a *ſubſtance* in which this *power* muſt reſide, which *power* muſt therefore be *diſtinct* from the *ſubſtance* it *ſelf*, as *cauſes* are *diſtinct* from their *effects*, how immediate or emanative ſoever thoſe *effects* be, as *modifications*, that is *particular ſhapes*, *colours*, *magnitudes* or *reſpects* of the *parts* of any *body*, are *diſtinct* from that *matter* to which they belong, or as the *Elaſticity* or *ſpringineſs* of *recoyling bodies* is *diſtinct* from the matter of which thoſe bodies are compoſed, or becauſe nothing can be more plain then the thing it ſelf, I ſay again, that that *ſubſtance* which hath a *power* with-

in it ſelf, of *exerting* or *ſuſpending* a certain degree of *activity* as it pleaſes, muſt needs be *diſtinct* from that *power* which may either be *exerted* or *ſuſpended*, or indeed, while the Soul continues *united* to this earthly *body*, cannot always be equally exerted in our ſelves, beſides the difference of temperament and conſtitution, which there is betwixt our ſelves and others, though the *ſubſtance* in which this activity reſides be always the *ſame* in us, and always *ſpecifically* the *ſame*, that is, a *ſubſtance* of exactly the *ſame nature* in *others*.

Des Cartez is the leſs to be credited, in ſetting *cogitation* and *extention* at ſo wide a *diſtance* from one another, becauſe it is plain he did it to *ſerve* a *turn*, for in that *Mechanical World* which is of his contriving, he hath ordered the matter ſo, as to divide the whole *univerſe* into certain *Vortices* or *Whirl-pools*, in the *centre* of one of which is the *Sun*, round about which the *Earth* is *moved* by the *ſubtle matter* of the *Heavens*, much after the ſame manner as you ſhall ſee a *ſtraw* turn round in a *Whirl-pool* of the *water*, when by reaſon of too ſtrait a *paſſage*, and too ſwift a *motion*, the *water* cannot paſs freely on in a direct courſe, but is *obſtructed* by it ſelf, and is *reflected* back with an *eddy* towards the *Fountain*.

For

For all *natural motion* is in a ſtrait line, as is evident by this, that where there is no ſuch obſtruction, there the water flows eaſily in a direct *Channel*, without any ſuch violent returns upon it ſelf: thus ſmoak aſcends directly, when its motion is not diſturbed by the wind, and heavy bodies deſcend in a perpendicular line, and the ſame is likewiſe further confirmed by *Dez. Cartez* himſelf, by the experiment of a *Sling*, which the faſter it is ſwung about in a circular *motion*, the more ſtrait and tite is the ſtring or thong of it kept by the ſtone which is at the *bottom*, which *reſiſts* and *oppoſes* the *circular motion*, which is *violent* and *unnatural* to it, and endeavours all the while to fly off and be gone in a ſtrait or direct line, beſides that *motion* in a right line, is the moſt ſimple and eaſie ſort of *motion*, whereas there is no ſuch thing in nature, as an *exact* and *Mathematical Circle*, but it conſiſts in effect only of ſo many little ſtraight Lines, paſſing out of *one* into *another*, that is, of ſo many ſeveral violences and interruptions done to the direct and rectilinear *motion*.

Since therefore *Des Cartez* had divided the whole Univerſe into ſo many great *Vortices* or *Whirl pools*, one of which is that which we inhabit, the *Center* of which is the *Sun*, as all the fixt *Stars* that we ſee

in a *Starry Night*, are, if you will believe him, who never was there to ſee, the *Center* of ſo many other *Vortices* or *Whirlpools*, ſuch as this is, in which we dance perpetually round about the *Sun*, and ſince it appears plainly, that all *motion* in a *Circle* is violent and *præternatural*, and that it would never be, were it not from ſome outward impediment or obſtruction, which is given to the *motion* in a *right line*, the reaſon why the ſubtle matter of the Heavens is moved in a *Circle*, muſt be referred to one of theſe two cauſes, either that extenſion and matter is the ſame, and then indeed it is impoſſible but all things muſt be full, and conſequently, that they muſt obſtruct one another in their motions, for there can be no diſtance which is not extended, and which by conſequence is not matter, ſo that if this notion be true, it is utterly impoſſible there ſhould be any emptineſs or vacuity in the world.

Or elſe 2*dly*. tho' there were ſome other ſort of *extention* beſides that of matter allowed, yet the *extention* of matter muſt ſtill be ſuppoſed to be as *really infinite*, as if there had been no other ſort of *extention* in the world, it muſt be *co-extended* to all the poſſibilities of *ſpace*, or elſe the outermoſt

moſt *Vortices*, without a Perpetual miracle, which his *Mechanical genius* diſdained to ſubmit to, muſt of neceſſity, by the preſſure and endeavour of all their parts from the *Centre*, have flown in pieces into the empty ſpace, and by the ſame reaſon that one *Vortex* is deſtroyed, all the reſt muſt immediately have followed, and ſo the world which he had built with ſo great ſtudy and pains, would have been irrecoverably loſt and ſpoil'd for ever.

And yet ſtill, when you have granted him this *infinite extention*, which is more then any Man with modeſty can demand, yet there can be no motion, nor any fluidity poſſibly conceived, without the admiſſion of ſuch interſperſed vacuities, as the old *Democritick Philoſophy* did ſuppoſe, for what is all the ſolidity or hardneſs in the World, but only the exact *fitneſs* or *juxta poſition* of one *ſurface* to another; neither will all the *Epicurean hooks* and *eyes*, all the *complications* and *entanglements* of the *particles* that can poſſibly be thought of, do any more then this, for after all there is no reaſon but the ſame paſſage, which will let in, will let out, ſo that ſolidity or hardneſs after all, is nothing elſe but a meer *Juxta-poſition* of the parts,

and a fitneſs of one *ſurface* to another.

If then the whole material Creation be ſo entirely of a piece, there being no vacuities between its parts, as if it were all but one and the ſame body, how comes it to paſs that it is not all as hard as *Iron*, and ſolid as the *Adamant* it ſelf? How is it poſſible for one part to be *moved*, but all the reſt muſt be *moved*, at the *ſame time*, and with the *ſame degree* of *motion*? *Laſtly*, how can *motion begin* when no *part* can *yeild*, and that which can never *begin* can never *bee*?

But becauſe there are ſome who pretend to a more then ordinary *ſagacity*, and are uſed to diſtinguiſh very nicely betwixt *Imagination* and *Conception*, and *forty* things they can *conceive* which they cannot *imagine*, nor make out to any body elſe, this being uſually their laſt ſhift, when they have nothing elſe to ſay for themſelves, therefore that in this *Philoſophical age*, I may not ſeem to be *ſingular* in aſſerting thoſe *interſperſed vacuities*, which are now commonly *exploded* and turned *out* of *doors*, I muſt of neceſſity obſerve, that beſides all the *antient Epicurean Philoſophers*, whoſe *Philoſophy* was indeed, as to other things, very *defective*, as appears by thoſe accounts which are left of it in *Lucretius* and *Diogenes*

genes Laertius at this day, and whoſe *defectiveneſs* hath been ſufficiently expoſed by our *noble* and *renowned Countryman* Mr. *Boyle*, in his *Treatiſe* of the *uſefulneſs of experimental Philoſophy*, yet the ſame honourable and learned *Gentleman*; who hath much more knowledge in *nature*, then ever *Des Cartez* could pretend to, and who is the *glory* of our *age* and *nation*, for his admirable *skill* in *experimental Philoſophy*, does in ſeveral of his diſcourſes upon the *experiments* of his *Ayr Pump*, acknowledge and defend thoſe *vacuities* for which I am pleading, and this not only in the cavity of his exhauſted *Receiver*, or in the hollow of the *Pump* it ſelf, when the *Sucker* is drawn down, and the *Cock* of the *Receiver* ſtopt to hinder all communication between them and in the top of the inverted *Tube* deſerted by the ſubſiding *Quick-ſilver* in the *Torricellian* Experiment, but even in the *Water*, *Air* and *Æther* themſelves, and in all fluid Bodies whatſoever.

And Mr. *Boyle*, ſetting aſide his known *Ingenuity* and *Goodneſs* is the rather to be believed, becauſe he does not ſay this meerly to ſerve a turn, as *Des Cartes* manifeſtly did; for if *extenſion* and *matter* be not perfectly the ſame, then there may be an *extenſion*

tenſion without, and beyond, his *vortices*, into which they will fly and be deſtroyed, but if *extenſion* and *matter* be exactly the ſame, then it is altogether neceſſary, that the World ſhould be full, it being impoſſible, there ſhould be any *diſtance* which is not *extended*, and all *extenſion* according to him is *body*.

But if *Des Cartez* had conſidered as he ought to have done, that *motion* is not a *thing* or *Creature ſubſiſting* by it ſelf, as he ſeems to make it, when he tells us that *God* in the *beginning* of *things Created* ſuch a quantity of *motion*, which hath been ever ſince preſerved, there being no ſuch thing to be conceived as motion *in abſtracto* or *motion* without ſome *principle* that moves it ſelf and communicates that *motion* to the *matter*, which hath no *ſelf-activity* contained in its nature, he would then eaſily have diſcerned, that this *power* or *activity* being ſo largely diffuſed, and ſo widely ſpread abroad, as we ſee it is, the cauſe in which it reſides, muſt of neceſſity be ſo too.

He might alſo have known, if it had been for the intereſt of his beloved *Vortices* to do it, that where all things are ſo cram'd that nothing can yield or give place,

place, it was impoſſible there ſhould be any *motion*, and therefore, that the bare granting of ſuch a thing as *motion*, as well with reſpect to thoſe *bodies* upon which it *acts*, as of that *ſubſtance* in which it *reſides*, and whoſe *Power* and *Energy* it is, does undeniably prove a *ſpace* or *extention*, which is not matter.

And this is ſo true and ſo very plain, that though this interſperſed vacuity, as well as the *ultra mandane* ſpaces, may ſeem very inconſiſtent with the *conſtruction* of a *vortex*, yet the *old Epicureans*, who had their Δίναι, that is, their *Vortices* or *Whirl-pools* too, and from them it is moſt likely that *Des Cartez* received his, yet were forced to admit of ſuch an immaterial ſpace, without which they thought, and they thought very rightly, no *motion* could be performed, and as he received his *vortices* from *Epicurus*, ſo whether his *Cometology*, the *abſorption* of his *Stars*, and the *Formation* of his *Planets* were not a part of the *Philoſophy* of the *antient World* may be a queſtion, which deſerves to be conſidered: For ſome ſuch thing ſeems to be alluded to in that *Expreſſion* of St. *Jude*, *v.* 13. ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς τὸν αἰῶνα τετήρηται, *wandring* or Planetary *Stars to whom*

whom is reſerved the blackneſs of darkneſs for ever.

SECTION III.

Des Cartez *an Atheiſt, his Argument from the* Idæa *repreſented.*

BUt I am firmly of opinion, whatever the *Philoſophers* are pleaſed to ſay, who whether they be more conceited of themſelves, or of their Maſter *Des Cartez* is hard to determine, that *Des Cartez* was as rank an *Atheiſt*, and a far more dangerous one: than either *Diagoras* or *Theodorus*, or any of thoſe whom *Antiquity* hath branded with that Name, and that he had a *Deſign* of introducing *Atheiſm*, and a *Belief* of nothing, but *Body*, into the World.

For though indeed he does very rightly affirm the *Notions* of *extenſion* and *cogitation* to be, as they are, very different from one

one another, yet when he makes *extenſion* to be the very *Eſſence* and *conſtitutive Nature* of *matter*, and takes upon him to aſſert not only, that all *matter* is *extended*, but alſo that nothing is *extended* but what is *matter*, the conſequence of this is, when I come afterwards to conſider, that I can have no *notion* of *Subſtance* without *extenſion*, and I have already granted *extenſion* and *matter* to be the ſame, that *cogitation* ſhall be only a certain *mode* or *diſpoſition* of the infinitely diverſifyed, and variouſly complicated *Parts* of this *extenſion*.

Again, his rejecting thoſe arguments for the *exiſtence* of a *God*, which have been uſed all along to be taken from the *Fabrick* and contrivance of the *World*, as indeed it was neceſſary for him to do, who had contrived ſuch a *giddy Univerſe* of his own, and ſubſtituting in the ſtead of it, that *Bulruſh* of an *Idea*, unable to withſtand the leaſt puff of *diſputation* (which inſtead of defending the *exiſtence* of a *God*, is manifeſtly to betray the *cauſe* of *God* and of *Religion*) does but too plainly diſcover what thoughts we are to entertain of him, by whom ſo fallacious and inconcluſive an argument was *ſubſtituted* in the ſtead of that, which is ſo ſtrong in it ſelf, and hath been

been ſo ſucceſsful in all ages, to preſerve the *belief* and *worſhip* of a *God* among *Men*. To be ſure *David* and this *Philoſopher* were not of a mind, for he tells us very honeſtly, for want of this *new Philoſophy* wherewith after *ages* have been *bleſſed*, *The Heavens declare the glory of God, and the firmament ſheweth his handy work, day unto day uttereth ſpeech, and night unto night ſheweth knowledge, there is no ſpeech nor language where their voice is not heard; Their line is gone out through all the Earth, and their words to the end of the World.*

And that we may ſee the better how weak and inconcluſive his *argument* drawn from the *Idea* is, I will explain as clearly as I can, what it is that he underſtands by it, he tells us therefore what is very true, that we are all of us born *Infants*, and that we come into the *world* without any *knowledge* or *experience* of the *things* about us, from whence it ſo falls out, that in ſome things we paſs a wrong *Judgment* our *ſelves*, and in others we are deceived by taking things upon truſt, from thoſe that are *themſelves miſtaken*, that having once embraced an *error* and eſpouſed it for a long time, it is very hard, as indeed it is for us to *undeceive* our *ſelves*, or to believe otherwiſe

therwiſe of it, then as of a moſt *certain* and *undoubted truth*, he ſaith, that our *ſenſes* do in many things delude us, and impoſe upon us, as a *ſtick* in the *water* ſhall appear *crooked*, tho' it be indeed *ſtraight*, and a ſquare *Tower* or *Building* ſhall at a diſtance have the appearance of *round*, and a *Marble* touch'd by two *fingers* croſſing one another ſhall affect one with a *Senſe*, as if it were two, though it be indeed but one, he tells us that in our dreams things do appear to us to be as real, as when we are never ſo wide awake, and that there is no certain way to diſtinguiſh betwixt the *realities* of the *day*, and the *deluſions* of the *night*, ſince the *one* doth always appear as *real* as the *other*, and at that time when they *ſtrike* our *Imagination*, we do as really believe them to be true, *there are many*, ſaith he, *that argue from a falſe Principle, and then it is impoſſible, but all the Concluſions, that are built upon it, muſt either be falſe or uncertain, there are others that let their* Principle *be never ſo right, yet they do not argue rightly from it, and on both ſides it happens that thoſe things are taken for certain* Demonſtrations, *which are indeed nothing better, than very foul and palpable* Miſtakes; and upon ſuch conſiderations

as

as theſe he exhorts his *Diſciple*, as the beſt way to diſcover the Truth, *to doubt of all things, the truth of his Faculties, the evidence of his Senſes, the certainty even of direct and Mathematical Demonſtrations; but yet at the ſame time*, ſaith he, *it is impoſſible, I ſhould believe otherwiſe, but that I that* doubt *muſt* be; *For I can never give my Aſſent to this* Propoſition, *That* that which is not can either doubt or think; *therefore he lays down this as the firſt propoſition of which we can be certain*; I doubt therefore I am, or I think therefore I am, *that is*, I *am as yet uncertain of the Exiſtence of my body, which being only an Object of my Senſes*, I *may be deceived in it, as well as in any other ſenſible Object whatſoever, but yet ſtill notwithſtanding it is moſt certainly true*; I doubt therefore I am, *that is, that* thing *or* nature *whatever it is, which* doubts *or* thinks *or* diſputes *with it ſelf about all other things, muſt of neceſſity, have a real and undoubted Exiſtence of its own, and though* I *be deceived in all the Judgments, which* I *make upon the things about me, or that appear to me, as if they had a Being, yet thus much is ſtill unqueſtionably true*, I am deceived therefore I am; *for that which is not cannot be deceived.*

Wherefore

Wherefore being certain of the Truth of this firſt Propoſition, *that is, ſo certain, that it is impoſſible for me to doubt of it any longer*, I *doubt, or* I *think, or* I *am deceived, therefore* I *am*; his next Enquiry is into the nature of this *Being* that thus pronounces of it ſelf, and from it's thinking infers it's *Exiſtence*; *and*, ſaith he, *when* I *look into my ſelf*, I *find the Sphere of my knowledg to be very ſhort, and all that* I *pretend to know very doubtful and uncertain, when* I *look back*, I *cannot recollect that* I *have been long in Being, and when* I *look forward* I *have no certainty that* I *ſhall exiſt the next moment*; from whence he infers of himſelf, *That he is an imperfect and dependent Creature, that could not give Being to its ſelf; for then he ſhould always have been; and cannot preſerve it ſelf in Being: For then he ſhould be ſure of his Exiſtence for ever after, and comparing the* Idea's *or* Notions, *which he finds within himſelf, he diſcovers ſome of them to be the* Ideas *or* Repreſentations *of ſenſible Objects, in which he cannot tell but he may be deluded and impoſed upon, and others, though they appear to be of greater certainty, yet men have been deceived even in* Mathematical Concluſions *of which they thought themſelves as certain as the moſt certain Evidence, and*

the moſt unqueſtionable Demonſtration could make them, but at laſt after a great deal of Rummaging and Tumbling over the Ideas *of his mind, he finds one* Idea *or* Notion *of a* Being *neceſſarily exiſtent, and this he tells us cannot chuſe but be; becauſe it hath neceſſary Exiſtence included in it's Nature, and this is that which he calls God.*

SECT. IV.

The CARTESIAN **Argument** *from the* IDEA **Refuted.**

I Have laid down in the former *Section*, as plain and candid a *Repreſentation*, as I am able to make, of that famous *Argument* for the *Exiſtence* of a *God*, which is drawn from the *Idæa*, or from the *Notion* of a *God* implanted in the minds of *Men*, in-

including neceſſary *exiſtence* in it; from whence the *Philoſopher* is pleaſed to infer, that *thing* or *Being* which is repreſented by it, muſt of neceſſity be.

But againſt this profound way of *Reaſoning*, that hath drawn ſo many eminent *Diſciples* after it, there are theſe following *Objections* to be made.

Firſt, that if we would go the *Carteſian* way to work, yet this Propoſition, *I think therefore I am*, cannot poſſibly be the *firſt Propoſition*, of which I muſt be certain, but there muſt of neceſſity be three other *Propoſitions*, of whoſe *Truth* I muſt be well aſſured before I can be certain of this, and theſe *Propoſitions* are evidently theſe,

Firſt, *Nihili nulla ſunt Attributa*, *that which is not hath no attributes or affections belonging to it.*

Secondly, *cogitatio eſt attributum*, *cogitation or thinking is an attribute or affection of ſome ſubſtance.* And then,

Thirdly, from this I infer, *quod cogitat, eſt*, *that which thinks muſt be*, which in the laſt place I apply to my ſelf, *ego cogito, ergo*

ſum, I think therefore I am, ſo that it is manifeſtly impoſſible for a Man to doubt of all things beſides his own *Exiſtence*, ſince it is ſo plain and demonſtrably certain, that there muſt be three other *Propoſitions* of which he muſt be ſure, before he can be ſure of that.

Secondly, Suppoſe a Man to be never ſo ſure of his own *exiſtence*, yet in this *ſceptical way* of *Reaſoning*, when I am once at a doubt of the *exiſtence* of all other things, beſides my ſelf; it is utterly impoſſible, that ever I ſhould get rid of this ſcruple by any means whatſoever; for though I do find the *Idea* or *Notion* of a *Being* neceſſarily *exiſtent*, impreſſed upon my mind; yet if I underſtand this of any thing without, and beſides, my ſelf, how can I tell, but I may be deceived in this *Idæa*, as well as in any other. It is true indeed there muſt be ſomewhat neceſſarily *exiſtent*, or elſe nothing could be; for *out of nothing comes nothing*, but how can I tell, but I my ſelf am that ſelf-originated, that ſelf-exiſtent *Being*: For, becauſe I cannot look back for any long ſpace of time, it does by no means follow from thence, that there was any time when I was not; for I may poſſibly have forgot my ſelf, as thoſe that aſſert

aſſert the *pre-exiſtence* of the *Soul*, do ſay, that ſhe had a *Being* in the *Regions* above, before ſhe was thruſt down into this *dungeon* of the *Earth*; notwithſtanding that neither they, nor we, have any the leaſt *Senſe* or *Memory* of any ſuch thing; and (upon *ſuppoſition* that any thing may be forgotten) when we come to doubt of all things, this is a very unexceptionable way of *Reaſoning* in the caſe propoſed, and ſo on the other ſide, though I am not ſure I ſhall exiſt the next *moment*, yet it does not follow but I may *exiſt* to all *Eternity*; for I was not ſure a *minute* ago, that I ſhould live till now, and yet for all that it ſtill remains to this very moment, and may do to the next, and ſo on, a very true *Propoſition*, *cogito ergo ſum*, *I think therefore I am.*

Neither are thoſe *frailties* or *infirmities* which I ſeem to my ſelf to be ſenſible of, thoſe *decays* and *weakneſſes* which I ſeem to feel in my *body*, any argument at all, that I am indeed that *frail* and *dependent Creature*, which I ſeem to my ſelf to be, for all theſe are only matters of ſence, in which I may poſſibly be deceived, and after all the complaints which I am perpetually making of *Aches* in this part, and *Sickneſs* in the other; it may ſtill be true accord-

ing to *Dez Cartez*, that all this is nothing but a meer *deluſion*, and that I have no *body*, and conſequently no *pain* or *ſickneſs* about me.

Neither can I make any better *inference* from the *ſickneſs* or *infirmity*, or *death* of *others*, that I my ſelf am of a *mortal* and a *fading Nature*; for all this, for ought I know, is nothing but a dream, and perhaps there is no *Creature*, nor any *ſubſtance* in the *World* beſides my *ſelf*.

Laſtly, the narrowneſs of my *ſphere* of *Knowledge* or of *Power*, are not any arguments that I am not indeed that *neceſſarily Exiſtent being*, whoſe *Idæa* or *notion* I have in my mind, for if there be nothing but I, and I know my *ſelf*, I know as much as can be known, and again, if there be nothing but I, and conſequently no *Power* but what I *have*, I can *do* as much as can be *done*, and by conſequence I am endued with thoſe two *attributes* of *Power* and *Wiſdom*, in their very utmoſt *latitude* and *extent*, or which is all one, *I am a Being endued with all poſſible perfection, which is all that is meant by God.*

So that according to this *new method* of *Philoſophyſing*, it is impoſſible for a *Man*, when he is got ſo far as to call all things into

into queſtion, ever, to get rid of thoſe *incurable ſcruples*, it is impoſſible for him to be ſure of the *Exiſtence* of any *Subſtance* whatſoever but his *own*, and though it be never ſo certain, that there muſt be *ſomething* which doth *exiſt* of it *ſelf*, otherwiſe nothing could ever be, yet ſince I can have no certainty of the *Exiſtence* of any thing beſides my own *Perſon* and *Subſtance*, I have more reaſon to conclude, that I my *ſelf* am that *ſelf-originated* and *ſelf-exiſtent Being*, then that there is any other beſides *me*; and thus hath *Des Cartez* very fairly baniſhed a *God* out of the *World*, and the *World* out of it *ſelf*, and left *himſelf* alone, to *contemplate* and *admire* his own *ſelf-exiſtent* and *ſolitary being*; and if this be not *fine Philoſophy* and *profound reaſoning*, ſuch as deſerves that admiration which it hath met with in the *World*; let his *admirers* and *Champions* themſelves be *Judges*.

If this *Philoſophy* were true, *Men* might e'en ſhut up their *Shops*, and ſow up their *Mouths*, and trouble themſelves no farther about the things of *this Life*; for why ſhould any *Man* concern himſelf about things that *are not*, but only *ſeem* to be, and when it is utterly impoſſible for him to get rid of his doubts, I can hardly un-

derſtand; how it is poſſible for ſuch a *Man* to act with that *ſteadineſs* and *gravity*, and *conſtant purpoſe* of *mind*, as if he were well ſatisfied in the *truth* of his *ſenſes*.

It is true indeed, that it does by no means become a *Philoſopher*, to take things upon *truſt*, without examining into their *truth* himſelf; but yet to doubt of all things, is notwithſtanding every whit as *Unphiloſophical* as to *examine* into nothing; for a *Philiſopher*, if he be any thing at all, is a *Man* that pretends to know ſomewhat more then his *Neighbours*, but at this rate of *Philoſophiſing* he will know leſs, or at leaſt it will be impoſſible that they ſhould know leſs then he, for no man can know leſs than nothing; and this is the higheſt pitch to which a *Carteſian Philoſopher* can attain.

But *thirdly*, I affirm that we have no *notion* of a being *neceſſarily exiſtent*, imprinted upon us by *Nature*, but it is only the effect of our reaſoning with our *ſelves* and with *one another*, we find our ſelves by experience to be *frail* and *imperfect Creatures*, we are ſenſible that we come into the world, not by any *power* or *vertue* of our own, and that this was the caſe of our Parents before us, and of theirs before them, we re-

remember that we were once *Infants*, *infirm* and *helpleſs things*, that we grew up by ſlow and inſenſible proportions, to the *ſtrength* and *ſtature* and *maturity* of a *Man*; we find our ſelves all the while ſubject to a thouſand *caſualties* and *diſeaſes*, aſſaulted by *infirmities* from within, and by *enemies* from without, that we are liable to *hunger* and *thirſt* and *cold*, that we are unable to *ſubſiſt* by our ſelves, without being *mutually* kind and helpful to one another, that we ſtand in need of *Houſes* and *Garments* and *Weapons* to defend us againſt the *weather*, the *wild beaſts*, and one another, of *Food*, to recruit the *ſenſible evacuations* and the *inſenſible perſpirations* of *Nature*, and of *Phyſick* to repair its *defects*, and ſupply what it wants of ſufficiency to preſerve it *ſelf*, that notwithſtanding this, our very pleaſures and enjoyments do by degrees impair us, and bring a *ſatiety* and *loathſomeneſs* upon themſelves, that that very *food* which was intended by *nature* for the ſupport of *Life*, does ſometimes in the moſt temperate, prove the occaſion of *ſickneſs* and *diſeaſes*, that the very *Ayr*, without which we cannot *live* or *breath*, does by degrees conſume us, and prey upon us in the *nature* of a *menſtruum*, till, at laſt *old age* give a

period

period to all the ſatisfactions and enjoyments of *Youth*, and *Death* put an end to the complaints and miſeries of *Old Age*.

And by this means being made ſenſible of our own *imperfection*, that we are born without our own conſent, and that we die whether we will or no, that we cannot *ſubſiſt* without *perpetual recruits*, and that thoſe *recruits* themſelves do by degrees, impair and weaken that *Nature* which they were intended to preſerve, we are forced to acknowledg our ſelves to be a ſort of *obnoxious* and *dependent Creatures*, and that we owe our *being*, which we ſee ſo plainly, it was impoſſible for us to beſtow upon our *ſelves*, or to preſerve it for any length of time, after it was beſtowed, to ſomething more perfect, and more noble then our *ſelves*, which if it be a *dependent* and *created Nature*, notwithſtanding that it is of greater *excellence* and *perfection*, then is to be found in our *ſelves*, we muſt ſtill *run higher* in the *chain* of *cauſes*, till we come to ſome cauſe that hath a *ſelf-exiſtence*, and a *nature* which it did not *receive* or *borrow* from any *other*, and this is indeed a *Being* neceſſarily *Exiſtent*, to the *knowledge* of which we arrive, not by any *Idæa* or *notion*, implanted upon our *natures*, but by a gradual and painful *ratiocination*. Neither

Neither indeed were there ever any before *Des Cartez*, who did aſſert any ſuch innate *Idæas* or inbred *Notions*, implanted upon the minds of *Men*, antecedently to their converſe with the *objects* that are about them, and the reaſoning which they make within themſelves, by comparing and collating things with one another, but the *antient* Platoniſts, and thoſe that have received it from them, Men of a *Kidney* far different from *Des Cartez* and his *Diſciples*, who did it upon this account, that they ſuppoſed us to have lived in times paſt, in a *Superiour State*, in the *Region* of *Angels* and *immortal Spirits*, cloathed all about with bodies of an *Æthereal* and *Heavenly contexture*, but that for our *Tranſgreſſions* in that *bleſſed State*, we were caſt down from thence by the juſt *Judgment* of *God* into this loweſt *Region* of the *World*, which is the very ſink and ſediment of *nature*, which was not only intended as a puniſhment, but as an *act* of *goodneſs*, to make a new experiment upon us, whether we would reform our ſelves, and, having obtained a perfect *Conqueſt* over our *luſts* and *paſſions*, return again into that *bleſſed place*, from whence, by our *ſins* and *enormities* we had departed, and from hence

hence they ſuppoſed that as in a *Shipwreck*, though the far greateſt part of the *Veſſel* and *her freight* be irrecoverably loſt, yet ſome part of both will frequently ſwim to *ſhoar*, ſo after this great *Shipwreck* of our ſelves, being caſt away from the *Divine preſence*, and from the *Company* of *Angels* and *immaculate Spirits*, yet there were ſtill as it were ſome *planks*, ſome *broken remainders* and *fragments* of *Knowledge*, that were preſerved, and therefore that all our *Knowledge* here was nothing elſe but *reminiſcency*, or a *calling to mind* thoſe *notions* with which our Souls were *repleniſhed* in the other world, and which, though mightily defaced and blemiſhed, made a hard ſhift to *ſwim* along with us, and to preſerve ſome *footſteps* of themſelves in our minds, in, and after, our paſſage into this.

But not to concern our ſelves about this Doctrine of *Præexiſtence*, a Doctrine which hath exerciſed the *Wits* and *Pens* of ſo many *learned Men*; It is plain that this *Platonick* fancy of *innate* or *inbred notions*, ought by no means to find entertainment in the *Creed* of *wiſe* and *underſtanding Men*, not only becauſe it is precarious, but alſo becauſe it is needleſs; for it may be evidently ſhewn, by a particular induction, that

that there is no *notion* which the mind of Man is capable of receiving, which he may not derive from the information of his ſenſes, by converſing with *external objects*, by comparing them together, and affirming or denying them, (according to the congruities or diſagreements, which by experience we find in them) of one another.

By converſing with objects ſingly and by themſelves, there ariſe ſo many ſeveral *ſingle Idæas* or *Pictures* drawn and painted upon our *Imagination*, by affirming or denying them one of another, we frame propoſitions, and by tying ſeveral of theſe propoſitions, by thoſe natural connexions which we find in them together, there ariſeth that which we call *Syllogiſm* or *diſcourſe* or *ratiocination.*

And if you ask how by the *mediation* of our *Senſes* we come to have any *Knowledg* of an *immaterial Nature*, that is of an *Object* which neither does nor can affect our *Senſes*, to this I anſwer, that after having converſed with ſeveral *ſenſible Objects* and compared them together, having ſeparated thoſe things, which *God* and *Nature* have ſeparated from one another, and joyned thoſe things and notions which ought

ought to be put together, it is then natural for us to begin to enquire, what it is that makes this *reflexion* upon the things without us, that diſputes and argues *pro* and *con* within it ſelf upon the *Objects*, that come within it's *Obſervation*; and this, it is eaſie to perceive, that it cannot be meer matter, which is a dull, ſtupid and inſenſible thing, without any Life, Activity, or Power; but it needs muſt be ſomething which is not *matter*, of whoſe *nature*, becauſe it is difficult for us to have ſo clear a *Perception* from the *Information* of our *Senſes*, which cannot immediately convey any thing but *ſenſible* and *material things*; therefore we expreſs it by a *negative Term*, and call it an *immaterial Being*, which does not tell us *poſitively* what *it is*, but only *negatively* what *it is not*, and yet becauſe we have a *poſitive* notion of *cogitation*, without which we cannot reflect upon any thing whatſoever, nor have any the leaſt *Senſe* of any the moſt common *Object*, that falls under our view and apprehenſion; therefore to the *negative* conception of *immaterial*, we add the *poſitive* of *cogitant*, and becauſe we cannot poſſibly conceive any *ſubſtance* whatſoever, which is not *ſomewhere*, and by conſequence which is not

not *extended*; therefore this makes up the *compleat Idea*, which we have of our own *minds* or *ſouls*, that they are *immaterial*, *cogitant* and *extended* Beings; and becauſe *Wiſdom* and *thought* wherever they are found are an *Argument* in other *Subſtances* of an *immaterial Nature*, as well as they are in *us*, therefore when we ſee the *admirable wiſdom* and *contrivance*, wherewith all things in the *World* without us are managed and diſpoſed; this brings us to a firm and infallible aſſurance, that there is one *great* and *univerſal mind* preſiding over all things, and appointing to all the ſeveral *Parts* of which either the *inanimate*, or the *ſenſitive* and *animated World* are made up, all their reſpective *Faculties* and *Powers*, their *Offices* and *Employments*, their ſeveral *Poſts* and *Stations* and *Places* of abode, for the better *preſervation* of themſelves, and for the greater harmony, beauty and ſecurity of the whole, and this is that which, without the help of a *Platonic* or a *Carteſian* Idea imprinted antecedently to this *ratiocination* upon our minds, we are uſed to call a *God*.

Beſides, that ſince it is ſo plain and evident, that we have no *Notion* or Idea in our minds, which we may not derive from

from the *information* of our *Senſes*, and if over and above we will needs have recourſe to the *Platonic Ideas*, or *inbred Notions* in the mind of Man, then either theſe *Ideas* do *agree* and *jump* with the *Information* of our *Senſes*, or they *do not*, if the *latter*, if they *do not agree*, then either we muſt renounce the *Teſtimony* of our *Senſes*, which we cannot do without making *Shipwreck* of Life it ſelf, or of theſe ſuppoſed *Platonical Ideas*, which is much the more ſafe and reaſonable of the two; eſpecially, if we conſider, after all the noiſe that hath been raiſed about them, that we are not conſcious to our ſelves of any ſuch things, and that without them, we can give a ſufficient Account of all that *Knowledg* to which *human Nature* is capable of arriving.

But in the *ſecond* Place, if theſe two, the *Ideas* of *Plato*, and the *Teſtimony* of *Senſe* do agree and jump with one another, then the *Rule* holds good, *Natura nihil facit fruſtra*, *Nature does nothing in vain*, if the *Ideas* be ſufficient, what needs the confirmation of ſenſe, or what ſignifie thoſe *Ideas* which cannot be believed till a further confirmation be given from without, but if the teſtimony of ſenſe be at laſt the

true

true *touch-ſtone* by which we muſt meaſure the truth of our *Ideas*, then how vain and fruitleſs are thoſe *Ideas* themſelves? and this I take to be a ſufficient confutation of the *innate Ideas*, of *Plato* and *Des Cartez*.

But *Fourthly*, it is ſtill further to be obſerved, in oppoſition to this trifling *argument* of *Des Cartez*, that it is a *meer Circle*, as the *Logicians* uſe to call it, that is, it is ſuch a ſort of *Sophiſtical argumentation*, wherein *two* things are proved by *one another*, for if you ask this *great Philoſopher*, as ſome that are *very little ones*, are pleaſed to eſteem him, how he can tell, that there is indeed a *being* neceſſarily *exiſtent*, notwithſtanding that we find ſuch an *Idea* implanted upon our *natures*, in which we may poſſibly be deceived, he tells you that this depends upon the truth of our *intellectual faculties*, and if you ask him again, how he can tell that our *intellectual faculties* are true, he proves this by ſuppoſing a *being* neceſſarily *exiſtent*, which is endued with ſuch goodneſs, that it would not deceive us, and ſo this is no more then *mulus mulum ſcabit*, *one good turn requires another*, or it is the ſame thing in diſputation, as if in a Court of *Judicature*, you ſhould bring two *Perſons*, whoſe innocence is

the matter in queſtion, to purge and vindicate one another by their Teſtimony, which they will be ſure to do for their mutual advantage and ſafety, but are for that reaſon look'd upon in *Law*, as *incompetent Witneſſes*, and ſuch whoſe Teſtimony ought by no means to be taken.

Fifthly, we are ſo far from having an *Idea* of God implanted upon our *Natures*, immediately by God himſelf, that in *truth* we have no ſuch *Idea* of *God* at all, either *one* way or the *other*, it is true, a very ſmall proportion of reaſon will aſſure us, that there is ſuch a *being* as *God*, but what he is we know not, and we have only *negative Conceptions* of his *nature*, we ſay he is *immaterial*, and he is *infinite*, he is *immortal* and *incorruptible*, but of theſe things we have no clear and poſitive *conception*, and conſequently nothing that can be properly called an *Idea*.

All that is meant by *immateriality*, is, that it includes a *negation* of *matter*, and all that is meant by *infinite* is, that it is *not finite*, but for us that are *poor finite Creatures*, to have a true and *proper notion* of that which is *infinite*, is *impoſſible*; for us that have ſeen ſo ſmall and inconſiderable a proportion of time paſſing by us, for us that

that in the compaſs of a *few years*, muſt *molder* away and *crumble* into *duſt*; for us to have a true and adequate *notion* of *immortality* and *incorruptibility*, is a thing that can never enter into the mind of *Man* to believe; all our *knowledge* of *God* is inadequate and imperfect, we ſay he is a *being* of *infinite Wiſdom*, and *infinite Goodneſs*, and *infinite Power*, but all that we do truly underſtand by theſe words, is, that he hath all that *Wiſdom* and *Power* and *Goodneſs*, which we have or can diſcern in other *Creatures*, and all that we want, but how much, or what *Wiſdom* that is which we want, we know not, for that very reaſon, becauſe we want it, and becauſe we come infinitely ſhort of it, ſo that after all, it appears plainly from whence we have that *notion* of *God*, which we find dwelling upon our minds, we receive it from our *ſelves* and from the *objects* about us, by aſcribing to *God* all the perfection which belongs to the *Creatures*, and ſo much more as they want, and by excluding or præſcinding, as the *Schools* term it, all their *imperfection*, and the caſe is the ſame, as when I ſay ſuch a Man is an excellent *Mathematician*, another an excellent *Orator* or *Poet* or *Muſitian*, that is, they have all that skill in theſe

arts which I have, and a great deal more, which I have not, and of which for that reaſon I can have no apprehenſion, which *Idea* is manifeſtly raiſed by my ſelf after a confuſed manner, not imprinted by the *Artiſt* himſelf, upon my mind, any otherwiſe then as his works and performances in the ſeveral kinds, give me ſome rude conception and inadequate *Idea* of him, but it is certain, if he himſelf had been to leave his own impreſſion upon me, he would have made it like himſelf, and by conſequence I ſhould have had the ſame skill in theſe faculties whch he hath attained.

Juſt ſo it is with *God*, an inadequate *Idea* or *notion* of him may be formed by our ſelves, from the *works* of the *Creation*, without having recourſe to any *ſupernatural impreſſion*, but an adæquate *Idea* I cannot have without being a *God* my ſelf, for no one can have a true and perfect *notion* of *infinite goodneſs*, *wiſdom* or *power*, but he that is the *poſſeſſor* of them, and he without queſtion can be no leſs then *God*.

Sixthly and *laſtly*, by this it appears how frivolous this *argument* of *Des Cartez* drawn from the *Idea*, is, that after all, according to him, it is but the *Idea* of an *unextended ſubſtance*, that is, in plain *Engliſh* of a neceſſary

nothing, and it appears likewiſe, that *God* never *imprinted* this *Idea* upon any *Mans* mind, for this would be but to deceive and abuſe us, and to make our *intellectual faculties*, which can have no *notion* of any thing, which is not extended, to contradict his *impreſſions*, and conſequently leave us in a doubt and perplexity, never to be reſolved, what *notion* or *Idea* we are to entertain concerning him.

And thus I have conſidered more largely, then ever any *Writer* hath hitherto done before me, the manifeſt inconcluſiveneſs of the *Carteſian argument*, drawn from the *Idea*, and that being ſubſtituted in the ſtead of that which was uſed formerly to be taken from the admirable *ſtructure* and *contrivance* of the *World*, it ſeems rather to have been done with a deſign to introduce *Atheiſm*, then with an *intention* to *ſettle* and *confirm* the *belief* of a *Deity* among Men.

SECTION V.

Other **Arguments** *to prove* DES CARTEZ *an Atheiſt.*

AND now, that I may diſpatch what remains further to be ſpoken upon this *Argument*, I will do theſe *three things.*

Firſt, I will go on to give ſome other proofs, that *Des Cartez*, who denied this *immaterial Extenſion*, did it indeed, with a deſign to baniſh all *immaterial ſubſtance* out of the *world*, notwithſtanding, that as well he as Mr. *Hobbs*, and the *Old Epicureans* are wont to impoſe upon their *Readers*, by uſing the Name of *God*, that the *Laws* might not reach them for denying *his Exiſtence.*

Secondly, I will propoſe ſome further conſiderations, for the proof of this great and

and fundamental *Doctrine* of *Religion*, that *God* is a *Being infinitely extended.*

Thirdly, I will ſhew the advantage of this way of procedure for the proof of the *Exiſtence* of *God*, and for the demonſtrating, as far as *human apprehenſion* can reach, what thoughts we are to entertain concerning his nature.

I begin with the firſt, that is, to give ſome other Proofs, that *Des Cartez*, who denied the *Extenſion* of the *Divine Subſtance*, did it with a deſign to baniſh all *Immaterial Beings* out of the world.

And the firſt thing which I ſhall inſtance in, ſhall be his baniſhing of *final Cauſes* out of his *Philoſophy*, that is, the *Scripture* does expreſly aſſure us, that the 'Heavens are 'the works of *Gods* hands, and that the '*Moon* and the *Stars* are of his ordaining; the *Pſalmiſt* cries out, being raviſhed with the contemplation of that *infinite beauty, harmony*, and *contrivance*, which appears in all parts of the ſenſible *Creation*, *how wonderful are thy works O Lord*, *in wiſdom haſt thou made them all*, and the *Holy Job* tells us in moſt emphatical terms, That *he looketh to the ends of the Earth*, *and looketh under the whole Heaven*, *that he made the weight for the Wind*;, *and weighed the Wa-*

ters by meaſure, that he made a decree for the Rain, and a way for the Lightning of the Thunder, that he did ſee it and declared it, he ſeparated it, yea, and ſearched it out, and then it follows, *and unto Man he ſaid, behold the fear of the Lord, that is Wiſdom, and to depart from evil that is Underſtanding*, which is as much as to ſay, that the *conſideration* of the *wiſdom* and *contrivance* of *God* in the *Creation* of the *World*, this is the great *Root* and *Baſis* of all *Religion*, this is that which alone is able to *create* in us ſuch an *awful* and *Majeſtic notion* of his *wiſdom*, *goodneſs*, *immenſity* and *power*, as may the moſt effectually provoke, the moſt winningly entice, and the moſt powerfully perſwade us to fear, to love and to obey him, to obſerve his Commandments and to keep his Laws, and to depart from all ways, which he by the voice of *Nature* or of *Revelation*, hath declared to be fooliſh and unreaſonable, and diſpleaſing to him.

And in the 38*th.* and 39*th. Chapters* of that excellent Book, it is very remarkable to this purpoſe, to obſerve the queſtions which God propounds to *Job*, in all of which it is implied, that he himſelf and none but he, not any *power* or *wiſdom* inferiour to his own, not any *blind chance* of the

the *Epicureans*, nor any *Mechanical Powers* of matter with *Des Cartez* was the cauſe of that wonderful uſefulneſs and beauty, which appears in the whole *Creation* and in all its parts, and in the advantage and uſe and ſervice which they do mutually afford and lend to one another. *Then the Lord anſwered* Job *out of the Whirlwind, and ſaid, who is this that darkneth Council by words, without knowledge?* that is, as it appears by what follows, who is this that aſcribes to chance or fortune the effects of the moſt *unſearchable wiſdom* and *profound deſign*; and therefore it follows, that *Job* in his afflictions might not diſtruſt the *providence* of *God*, and think that all things were governed by an ungovernable neceſſity, and an inconſiderate fate, *Gird up now thy Loyns like a Man, for* I *will demand of thee and anſwer thou me. Where waſt thou when* I *laid the Foundations of the Earth? declare if thou haſt underſtanding, who has laid the meaſures thereof, if thou knoweſt? or who hath ſtretched the line upon it? Whereupon are the Foundations thereof faſtned, or who laid the Corner ſtone thereof?* And much more to the ſame purpoſe, in this and the following, and in ſeveral other Chapters, wherein the Providence of *God*, in the *Creation* of the *World*,

World, and in the *government* of it, is with great ſtrength and eloquence vindicated and aſſerted, as indeed the whole Book of *Job*, is little elſe but a diſcourſe upon Providence, and the beſt that ever was written upon that Subject; ſo alſo the *Prophet* ſpeaks as it were, in imitation of *Jobs Catechiſtical* way, *Who hath meaſured the Waters in the hollow of his hand, and meeted out Heaven with the ſpan, and comprehended the duſt of the Earth in a meaſure, and weighed the Mountains in ſcales and the Hills in a balance?* Then which expreſſions it is impoſſible to frame any more ſignificant, to declare the power and wiſdom of *God*, and to let us ſee that this world was not the effect of chance, but of the moſt wiſe and wonderful deſign and knowledge; ſo likewiſe the *Apoſtle* to the *Romans* tells us, tho' I know that place be otherwiſe interpreted by the *Socinian Doctors*, who have a great deal to anſwer for, upon account of perverſe and diſtorted Interpretations, where he impleads and impeaches the *Heathen World*, as guilty of inexcuſable *Idolatry*, becauſe, that *vvhen they knevv God, they glorified him not as God, neither vvere thankful, but became vain in their Imaginations, and their fooliſh heart vvas darkened*

kened, and if you ask him how they *knevv God?* he anſwers, *it vvas by the vvorks of the Creation*, in which, as in a Glaſs, his Divinity and his attributes are clearly repreſented, Rom. 1. *v.* 19, 20. *That vvhich may be ſeen of God is manifeſt in them, for God hath ſhevved it unto them, for the inviſible things of him, from the Creation of the World are clearly ſeen, being underſtood by the things that are made, even his eternal Povver and Godhead, ſo that they are vvithout excuſe.*

Neither does the Scripture *aſſert* the Providence of God only as to the whole *creation* taken together, or as to the greater and more *conſiderable* parts of it; but that it extends to every *individual* Creature, and to the moſt *minute*, inconſiderable, diſregarded things that are to be met with in it. *Are not two Sparrows*, ſaith our Saviour, *ſold for a Farthing, and one of them ſhall not fall to the ground, without your Father?* But, as for us, he tells us, *that the very Hairs of our Head are all numbred*; and in another place, he adviſes his Diſciples in theſe words: *Take ye no thought for to morrow what ye ſhall eat, nor what ye ſhall drink, nor yet for your Body what ye ſhall put on; behold the Fowls of the Air, for*

they

they ſow not, neither do they reap, nor gather into Barns, yet your Heavenly Father *feedeth them; are you not much better than they? Which of you by taking thought, can add one cubit unto his Stature? And why take ye thought for Rayment? conſider the Lillies of the Field how they grow; they toil not, neither do they ſpin, and yet* I *ſay unto you, that even* Solomon *in all his Glory, was not arrayed like one of theſe; wherefore if God ſo cloth* the *Graſs, which to day is, and to morrow is caſt into the Oven; ſhall he not much more cloth you, O ye of little Faith:* This is likewiſe the language of the Book of Job; *he provideth for the Raven his food, when his young ones cry unto God;* and of the Pſalmiſt, in the 104th Pſalm: *He ſendeth the Springs into the Valleys, which run among the Hills, they give drink to every Beaſt of the Field, the Wild Aſſes quench their thirſt, by them ſhall the Fowls of the Heaven have their Habitation, which ſing among the Branches; he watereth the Hills from his Channels, the earth is ſatisfied with the fruit of thy works; he cauſeth the graſs to grow for the* Cattle, *and Herb for the ſervice of man, that he may bring forth Food out of the Earth, and wine that maketh glad the heart of man, and Oyl to make his face to ſhine*

ſhine, and bread which ſtrengtheneth mans heart; and in another place, ſpeaking of the Organization and *contexture* of his own Body, and of all the Parts and Members and Veſſels of which it conſiſts, which may be underſtood in proportion of the Bodies of all other Animals likewiſe, he ſays, *thou haſt covered me in my Mothers Womb, I will praiſe thee, for I am fearfully and wonderfully made; marvellous are thy Works, and that my Soul knoweth right well, my Subſtance was not hid from thee, when I was made in ſecret, and curiouſly wrought in the loweſt parts of the earth; thine eyes did ſee my Subſtance yet being imperfect, and in thy Book were all my Members written, which in continuance were faſhioned, when as yet there was none of them: How precious are thy Thoughts unto me, O God? how great is the ſumme of them?* So that this is plainly and conſtantly the language of the Scriptures, as well as it is of nature and of reaſon; *that all things were made by him, and without him was not any thing made that* was *made*, that God alone *is worthy to receive Glory and Honour and Power, for that he hath created all things, and for his pleaſure they are and were created*; that he who is the Eternal Source of Wiſdom, Power and

and Goodneſs, hath *created all things for himſelf*, that is, to be teſtimonies to the world of his Attributes, and his perfections, of his unſpeakable Mercy, his unſearchable Knowledge, and his unlimited power, and that all things were made chiefly for theſe two ends: *Firſt*, to be a ſtanding *Teſtimony* of his *exiſtence* and his *nature*, and *ſecondly*, to contribute to the happineſs of his Creatures, and to the mutual ſubſiſtence of each other.

But now the *Epicureans* they tell us, that all things came by chance, that the *Ear* was not made for *hearing*, nor the *Eye* for *ſeeing*, nor the *Noſtrils* for *ſmelling*, but that all this ſeeming *contrivance* and appearing *Wiſdom* is owing to nothing elſe, but to the lucky *concourſe* of *Atomes* happily diſpoſed after ſuch a manner as is requiſite for that purpoſe; and therefore by conſequence that it was but an idle *taunt* which the *Pſalmiſt* beſtows upon the *Idols* of the *Heathen*, Pſal. 115.

Their Idols are Silver and Gold, the work of mens hands, they have mouths but they ſpeak not, eyes have they but they ſee not; they have ears but they hear not; noſes have they, but they ſmell not; they have hands, but they handle not; feet have they, but they walk not; neither ſpeak they

they through their Throat: For at this rate it could be no manner of *diſparagement* to thoſe *Idols*, if having ſuch parts as *ears* and *eyes* and *feet* and *hands* and *noſe*, they had not that uſe of them, which was meerly accidental; and for which they were never deſigned and intended.

And as this alone is ſufficient to prove the *Epicureans* of old to have been downright *Atheiſts*, that they denyed the *Providence* of *God*, and left the *World* to the *management* of *chance* and *fortune*; for we have no *natural reaſon* to perſwade us that there is a God, but what is taken from the *contrivance*, *order*, *beauty* and *uſefulneſs* of the whole *Creation*, and of the ſeveral *Parts* whereof it is compoſed; ſo the ſame heavy *Impeachment* lyes ſtill more preſſing and unanſwerable againſt *Des Cartez*, who being born and bred up in a Country profeſſing Chriſtianity, and a *Belief* not only of the *exiſtence*, but the *Providence* of *God*, did yet aſcribe all things (that he might magnifie himſelf, as being able to contrive a World, as well as he that really did it) to the *Mechanical Powers* of *matter*, which as it hath no *motion* or *activity* of it's own, ſo it is impoſſible it's *motions* ſhould be *regular*, unleſs we ſuppoſe

ſuppoſe them guided by ſome other *Principle*, which is endued with *wiſdom* and *underſtanding*.

And indeed what a monſtrous piece of the moſt ſtupid ſottiſhneſs and madneſs is it, inſtead of that fineneſs and ſubtlety to which theſe *Philoſophers* pretend, to aſcribe all this orderly and comely Frame of things, all whoſe Parts are ſo uſeful in themſelves, ſo fitted to their Fellows, and ſo admirably deviſed for the ſupport and preſervation of the whole, the regular and ſteady *motions* of the greater *Bodies*, the accurate and ſubtle *Frame* and *Contexture* of the leſſer, whether in *Plants* or *living Creatures*, together with their exact fitneſs to an *infinite number* of uſes; ſo that all the *wiſdom* and *contrivance* in the *World*, could not have fitted them more exactly than they are, only to the *blind Uncertainty* of *chance* or *fortune* with the *Epicureans*, or to the *Mechanical* Powers of *matter* with *Des Cartez*? which matter being in it ſelf *ſtupid* and *inſenſible*, cannot poſſibly obey thoſe pretended Laws, which this *Philoſopher* hath preſcribed to it, any further than they are perpetually enforced by the preſence of ſome principle, more noble and more active than it ſelf, and which

which if it do always concur to the producing ſuch *effects*, as are ſo exactly ſuited to ſuch *determinate Ends*, what folly? what madneſs? what ſtupidity is it to affirm that thoſe ends were not deſigned? or what better *Argument* can we expect for the *exiſtence* of a *God*, by whom this *Univerſe* was made and govern'd, than that which carried *Galen*, who was by no means a *ſuperſtitious Man*, and muſt be acknowledged to have been a great *Philoſopher* ſo far beyond himſelf, into an extaſie of joy and admiration, and filled his mouth, not with poor, contemptible, mechanick Tales, but with a Magnificent Hymn, to his *Creator*?

How long would it be before Letters, accidentally, and at all adventures thrown and jumbled together, would light into a good *Poem* or an excellent *Oration*? before *Stone* and *Timber* would of themſelves conſpire into a *Magnificent Palace* or a *ſtately building*? and how much more unlikely is it, that chance ſhould be able to compoſe the whole *Maſs* of *matter* into ſo comely, ſo uſeful, and ſo regular a frame, that it ſhould perſiſt in it for ſo many *ages*, and that thoſe *animals* which were themſelves at firſt produced by acci-

dental and fortuitous cauſes, ſhould perſevere to beget and continue one another, by cauſes that are conſtant, regular and certain; for ſo long a courſe and ſeries of time, and yet this was no more, or at leaſt no better, then what *Des Cartez* himſelf was neceſſitated to do, having undertaken to make a world of his own, without the aſſiſtance and concurrence of his *Maker*.

The next thing which I ſhall Inſtance in, as a plain indication, how inclinable this Author was to baniſh the *Notion* of a *God* out of the *World*, is his declining ſo induſtriouſly and ſo profeſſedly as he does, upon all occaſions, to ſay any thing of *infinites*, though indeed his whole *Philoſophy* be nothing elſe but one continued *harangue*, concerning *infinite Extention* or *matter*, and what is this but loudly proclaiming to all the World, that for *immaterial Subſtances*, eſpecially that which is pretended to be infinite, they are ſtrange unintelligible things, and that the beſt way is not to trouble our heads about them?

In the next place, his boggling at the ſeeming inconſiſtency betwixt the *Divine*

præ-

præſcience and *Human freedom*, under the ſame pretence of not medling with *infinites*, and yet granting the latter, and confeſſing plainly, that it is this inconſiſtent according to *Human faculties* with the former, what is but to ſay, if he were to ſpeak openly the ſence of his mind, that there is no ſuch thing as any ſuch *præſcience* in *God*, which is as much as to ſay, if he would ſpeak out, that there is no God at all.

For though *Socinus* and his followers will not allow God to have any *foreknowledge* of *contingent actions*, that is to ſay, of thoſe *actions* which depend upon *human freedom*, becauſe being contingent, and conſequently uncertain, they tell us, there is no foundation for a certain and determinate *knowledge*, yet at the ſame time they grant, that he does certainly *foreknow*, whatever hath any certain and determinate *cauſes*, and is by that means an *object* of *cognoſcibility*, by which, tho' they may be thought to *derogate* from the perfection of his *Nature*, yet his *being* in *general* they do *expreſly* acknowledge; but *Des Cartez* will not concern himſelf, whether ſuch *actions* can be *foreknown* or no, or whether

the *Divine foreknowledge* being ſuppoſed in that *extent* and *latitude*, with which it is uſually maintained, would be any obſtruction to the liberty of *inferiour Agents*, but he ſlubbers over the buſineſs after his uſual rate, ſaying, *that the notion of a God includes in it infinite perfection* and therefore if it be poſſible for him to *foreknow contingent actions*, he does *foreknow* them, that is, if it be poſſible there ſhould be a *God*, there is *one*, and he deſires to be excuſed from affirming or denying any thing any further, concerning *God Almighty*.

Neither is it ſufficient to ſay in this caſe, that the *Liberty* of the *Will*, which *Des Cartes* manifeſtly grants, does undeniably prove an *immaterial ſubſtance*, to which I do very frankly and heartily *aſſent*, but yet we know the *Old Epicureans* did acknowledge it as well as *Des Cartez*, notwithſtanding that they referred it to a *material cauſe*, which however abſurd and uncapable it was, of producing ſuch an *effect*, yet why may not *one Philoſopher* be abſurd as well as *another*? As all that dote upon *Mechaniſm* and *matter*, muſt run into *infinite abſurdities*, whether they will or no; and though we ſhould ſuppoſe *Des Cartes*, not to have acquieſced in the ſolution of his

old

old Maſters, who yet were *Men*, as conſiderable for their *parts* and *wit*, as any in their *times*, nor indeed to have pitcht upon any particular way, whereby to explain ſo difficult an effect, yet we have no manner of ſecurity from him, that it was not his opinion, that it might be owing to ſome *particular diſpoſition* of the *matter*, though what that *diſpoſition* was he would not take upon him to *determine*.

For though he diſtinguiſhes indeed very nicely betwixt *cogitation* and *extention*, yet it being true, that the ſeveral *diſpoſitions* or *modifications* of *matter*, are *diſtinct* from the *matter* it *ſelf*, in the general conſidered, which is capable of being altered and diverſifyed infinite ways, and this being joyned to another great *truth*, that no *ſubſtance* can be *conceived* but what is *extended*, I ſay, all this being true, what ſecurity can we have after all his *Philoſophical* parting of things and things from *one another*, but he did *really* believe that *cogitation* in *general*, and all the ſeveral ſorts and ſpecies of it, were but ſo many ſeveral *modes* and *diſpoſitions* of the *univerſal matter*?

That prodigious *Doctrine* of his, whereby he makes *brute Beasts* no better then meer senseless *Engines*, begetting *one another* to the *end* of the *Chapter*, which it is very pleasant for *Engines* to do, notwithstanding that they give so clear and so convincing arguments, of *sense*, *memory*, *experience*, *gratitude*, *love*, *hatred*, *fear*, *hope*, *cunning*, *consideration* and *projection*, was an *attempt* so bold, that nothing but he, who had designed a secret *war* against all *immaterial substance*, durst ever have gone about it, and for the same reason, if he durst, he would have proceeded further, and would have made *Men* as very *Images* and *Puppits* as the *Beasts* that perish, but then he was fearful his *Philosophy* would have been exploded, and that instead of being *courted* and *admired* as he was, by all the *Learned Men* of *Europe*, he should have his *Book* condemned to see no other light, but what the *Executioner* kindled for its *deserved ignominy* and *utter extirpation*, while himself underwent the unfortunate end of his *Brother* in *iniquity*, that declared and profest *Atheist*, *Vaninus*, a worse *Philosopher*, but a much better *Man*, because he dealt more frankly with the *World*.

Lastly,

Laſtly, his no leſs *ridiculous* then *impudent ſham* of the *reciprocal motion*, and his attempt to explain the contradictious *Doctrine* of *Tranſubſtantiation*, are ſufficient *evidences* what eſteem he had for *Religion* or any thing belonging to it, it being as much as to ſay, that he was loath to fall into the *Circumſtances* of *Galilæo* or *Vaninus*, and he was mightily deſirous to have his *Books* read and his *Philoſophy* entertained among *Men*, which it could not be if the *Romiſh Inquiſitours* were diſpleaſed, or the *Authority* of their *Church* neglected, much leſs if he had as openly oppoſed *Religion*, as he did induſtriouſly betray and undermine it.

SECT. VI.

A further Proof of IMMATERIAL EXTENSION.

THus have I endeavoured, which was the firſt thing propoſed to be done, to make a further *Diſcovery* of the *Carteſian Arts*, to introduce *Atheiſm* and *Infidelity* into the World, and they all depend upon this one *Principle*, that there neither is, nor can be, any thing *extended*, but *matter*, which though I have already ſufficiently diſproved in a foregoing *Diſcourſe*, yet that I may further evince the unqueſtionable certainty of ſo *important* a *Doctrine* I will now proceed, as I have promiſed in the *ſecond* place to ſtrengthen and confirm it by ſome other *conſiderations*, which I will but juſt name.

Firſt, therefore if *Des Cartes* be, as he pretends he is, really in earneſt, when he tells

tells us there is a God, and that the *matter* of which this *Univerſe* conſiſts, was in the beginning of things created by him, then certainly it will be granted, that he that created all things might, if he pleaſed, have created only one ſolid *Globe* or *Sphere*, and he that might create one, might alſo if he ſo pleaſed, have created *two* or *three*, and let theſe *three* come as nigh as they can poſſibly together, yet they cannot touch one another in above one point; ſo that there will unavoidably be a *Triangular ſpace* between them, which muſt of neceſſity be *diſtinct* from *matter*, becauſe it is ſuppoſed that there is no more matter in the *world*, then that of which theſe *three Globes* are compoſed.

Secondly, that a *Creation* of the *matter* out of nothing, but out of the *goodneſs* and *fruitfulneſs* of the *Divine being* is a poſſible thing; I prove from theſe three *conſiderations*; *Firſt*, from the *ſluggiſh*, *inſenſible* and *unactive nature* of the *matter* it ſelf, which it does not ſeem as if it were derived from it ſelf, or were capable of preſerving it ſelf in being, for one moment of time.

Secondly, from this, that the only reaſon that is pretended, why matter is *Eternal*,

nal, or why it could never be *Created* is this, that no *real nature* or thing can be produced out of nothing, which is capable of a *two fold Anſwer*, *Firſt*, that the *Divine goodneſs* and *Power* are not to be looked upon as nothing, they being the greateſt and the firſt *realities* of all, upon which all other things have a neceſſary dependance, and it is out of the *Eternal fruitfulneſs* of theſe that the matter is *Created*. And *ſecondly*, that *motion* is every whit as real a *thing* and as ſenſible as *matter*, and produces every day abundance of very ſtrange and ſurprizing *effects* in the *world*, and yet I have proved clearly in a *former diſcourſe*, beyond all *poſſibility* of doubt or ſcruple, that this may be, and is actually *Created* and *annihilated* as occaſion ſerves, and as it ſeems good to the *Divine wiſdom* and *goodneſs*.

But then *thirdly* and *laſtly*, we muſt either ſay with the *Epicureans*, that all this *Harmony* and *wonderful contrivance*, as it appears to be, was yet notwithſtanding nothing better than the effect of chance, that it is preſerved by an eternal good luck, as well as it was made at firſt without any deſign, which is a moſt incredible and fooliſh thing to ſuppoſe, or elſe we muſt acknowledge that there

there is one great and univerſal mind, by which the frame and order af all things was contrived, which ſince it cannot be conceived to be done any otherwiſe then by a bare act of his Will, it is every whit as eaſy to conceive, how by the ſame means he ſhould command the matter into Being, when as yet it was not, as how by a meer thought, and an inward Decree and Ordinance within himſelf, he ſhould diſpoſe and regulate it after ſo wonderful a manner, or how by a continued and repeated act of the ſame goodneſs and mercy he ſhould continue that *order* and *Eſtabliſhment* which he had made, for ſo many ſeveral ſucceeding *Generations*.

But *thirdly*, in the *motion* of *Bodies* too and fro, it is neceſſary that there ſhould be a *ſpace*, into which the bodies that are moved ſhould be received, otherwiſe there could be no *motion* at all, and yet ſeveral *bodies* ſucceeding *one another*, and taking up exactly the ſame room, as in the *motion* of the *Air*, or in the *courſe* of a *River*; or the like, it is a plain caſe there muſt be a common *extenſion* or *ſpace*, which is not *matter*, otherwiſe none of theſe bodies could be received into it.

Fourthly,

Fourthly, *Des Cartes* being asked this *queſtion*, ſuppoſe *God* had *created* nothing in the beginning of *things* but only one *hollow Veſſel*, what would you ſay then? would there not in this caſe have been an *extenſion*, which was not *matter*, to this *queſtion* he returned for *anſwer*, that in this caſe the ſides of the *Veſſel* would have come together, becauſe there was nothing between them, but this anſwer was abſurd and fooliſh upon ſeveral accounts; firſt, becauſe the *ſpace* we have been ſpeaking of has been proved to be a *real thing*, and that there is and muſt be ſuppoſed to be ſuch a thing in the World. *Secondly*, that this contradicts the great Principle of the *Carteſian Philoſophy*, which is that every thing will remain in the *ſtate* wherein it is, except it be *diſturbed* by ſome external cauſe, and there being in this caſe no *external cauſe*, that appears that ſhould puſh the ſides of the *Veſſel* together, there is no reaſon, why according to his own Principles it ſhould not remain in the ſame condition in which it was created.

But then in the third place, ſuppoſe the ſides of ſuch a *Veſſel* ſhould come together, yet they could not come together, except they had been aſunder before; and

and that is ſufficient to prove as much as is *requiſite* for my purpoſe, that there is, or may be a *ſpace*, vvhich is not *matter*.

Fifthly and Laſtly, *Des Cartes* being hardly preſt in an *Epiſtle* from a learned man which hath been publiſhed together with *Des Cartes* his anſwer ſince the death of that *Philoſoper*, and ſeeing himſelf driven to this *hard dilemma*, that either he muſt deny the *exiſtence* of *Immaterial Subſtances*, or elſe he muſt grant their *extenſion*: one of which he dare not, and the other he was very loath to do, as a middle *expedient* between theſe two *extreams*: he made anſwer, *Spiritus extenduntur ſuo modo*, *Spirits or Immaterial Beings are extended after a manner peculiar to themſelves*; which is all we contend for. For the extenſion of *matter* is dead and *paſſive*, that of Spirits *active* and ſelf-moving, the *extenſion* of one is an inſenſible *extenſion*, and is only diſcerned by thought and ſpeculation, but that of the other may very frequently be ſeen and felt, and is at leaſt a *poſſible Object* of our corporeal ſenſes, and this I think is difference enough.

SECT.

SECTION. VII.

Of the advantages of this way of proving the DIVINE EXISTENCE.

AND ſo I come to the third thing propoſed, which is concerning the *advantages* which this way of *proving* the *exiſtence* of a God, from the conſideration of the *Divine extenſion* hath above all other ways of inferring it that have hitherto been uſed. And thoſe *advantages* are theſe three which follow.

Firſt, That it affords a ſenſible *experiment* that there is ſuch a Being as a God; for I have proved by ſenſe, from every days *experience*, from the very Being of motion in the World, without which there vvould be no ſenſe or feeling of any thing vvhatſoever vvithout us; that there is *infallibly* a ſpac ediſtinct from *matter*, and that this *ſpace* is indued vvith all poſſible Wiſ-

Wiſdom, *Goodneſs and* Power, vvhich is all that is meant by God; and the ſame may be proved *likewiſe* from the conſiſtence of the more hard and ſolid Bodies, for ſince the parts of them are not kept together meerly by the fullneſs of the World, or becauſe all things are ſo cram'd and ſtuft that nothing can yield, ſince there is a *ſpace*, into which the diſſipated and diſunited parts may fly, that there is any ſuch thing as an hard or ſolid Body in the world, can be attributed to nothing but a *Divine* Power by which the parts of the *matter* are kept together.

Secondly, as this way of *proceeding* gives the moſt certain account of the *Divine exiſtence*, ſo it ſerves the beſt to give an account of his *Providence*; for it is impoſſible that an *unextended ſubſtance* ſhould manage all things at ſo ſtrange a rate, as if he were every where *actually preſent*, and this is the *anſwer* which *Socrates* gave to *Ariſtodemus* in *Xenophon*, when he objected the impoſſibility of one *Being*, being able to manage all things by himſelf, *God*, ſaid *Socrates*, *is ſo large a Being, that he can eaſily manage all things at once, without any trouble or diſturbance to himſelf.*

Thirdly,

Thirdly and *laſtly*, there is this to be ſaid for this *Doctrine* of the *Divine Extenſion*, that it hath been the *Catholick Doctrine* of the *World*, and hath been *univerſally* owned by all that ever pretended to believe a *God*, till the *Schoolmen*, under pretence of improving, began to corrupt *Philoſophy* and *Religion*, of the *truth* of which I am ſo very ſure, that I do challenge any man to produce *one Inſtance* in *Antiquity* to the contrary.

Notes

NOTES.

Epiſt. Ded. p. viii. So alſo for the Expoſition of *Pſ.* 45. 16.—I know this place is otherwiſe interpreted by St. *Auſtin* and St. *Jerom*, of *Biſhops* ſucceeding the *Apoſtles* in the Government of the *Church*, but whether this ought to be looked upon for ſo much as a poſſible Interpretation; let the Learned *Judg*, God be thanked we do not ſtand in need of ſuch forc'd Interpretations, to defend the *Epiſcopal Government*.

Ib. p. ix, x. A very fair Interpretation of that paſſage in the Prophet *Eſai.*—I know this is interpreted by the Evangeliſt St. *Mark*, 15. 28. of our *Saviours* being Crucifyed between two Thieves. *And the Scripture was fulfilled, which ſaith, and he was numbred with the Tranſgreſſors.* But this is not inconſiſtent with that Interpretation which I have put upon it, and it is no new thing, that the ſame *Prophecy* may have more *Senſes* then *one*, as in that of *Mat.* 8. *v.* 16, 17. *He caſt out the Spirits with his word, and healed all that were ſick, that it might be fulfilled which was ſpoken by* Eſaias *the Prophet, ſaying, himſelf took our infirmities and bare our ſickneſſes*, though there is no queſti-

on but this place was likewiſe to be underſtood of his ſuffering for us, and taking our ſins upon him upon the Croſs, and ſo it is expreſly applied by St. *Peter*. 1 Pet. 2. 24. *Who his own ſelf bare our ſins in his own body, on the Tree, that we being dead to ſin, ſhould live unto Righteouſneſs, by whoſe ſtripes ye were healed.*

Ib. p. x. As they are related by the *Evangeliſts* themſelves, *&c.* and by and by—although thoſe *Types* and *Prophecies* have not been taken notice of by the *Evangeliſts* themſelves —which two things may ſeem contradictory; but my meaning is, that the matters of fact have been taken notice of, but their *Typical Relation* hath not, which may very well be, and ſo that Prophecy, *he was numbred with Tranſgreſſours*, is indeed taken notice of by the *Evangeliſts*, as relating to the *Meſſias*, but not in the ſenſe in which I have explained it:

Ib. p. xx. And how it came into the *Doctour's* head, *&c.* he had it from *Servetus* and *Socinus*, and ſuch other modern *Anti-trinitarian Sticklers*, and by this you may know whoſe part the *Doctour* takes, when he tells you ſo dogmatically, then *muſt it needs follow*, &c. For this was one way by which

which thoſe *Hereticks* were uſed to expoſe and ridicule the *Trinity*; they are the words of *Calvin*, who tranſlates *needs muſt follow* by *ſtulte*, as much as to ſay, *then muſt it needs not follow*, *Inſtit. Lib.* 1. *c.* 13. §. 25. *Stulte etiam putant ſe ex noſtra ſententia colligere quaternitatem ſtatui, quia falſo & calumnioſe cerebri ſui commentum nobis aſcribunt, quaſi derivative fingamus prodire ex una eſſentia tres perſonas: quum ex ſcriptis noſtris liqueat non abſtrahere nos perſonas ab eſſentia, ſed quamvis in ipſa reſideant, diſtinctionem interponere, ſi ſeparatæ eſſent ab eſſentia perſonæ, probabilis forte eſſet eorum ratio, ſed hoc modo Trinitas eſſet Deorum non Perſonarum, quas in ſe continet unus Deus, ita ſolvitur fatilis eorum quæſtio, concurrat ne eſſentia ad conſtandam Trinitatem? quaſi tres Deos ex illa deſcendere Imaginemur.* I leave the *Doctor* to conſtrue this paſſage of *Calvin* at his leiſure, and I think the ground of his cavillation is ſufficiently deſtroyed by what I have ſaid in the ſequel of this Epiſtle, wherein I have ſhewn plainly, how the ſame *Numerical Divine Subſtance* concurs to the conſtituting of *three ſeveral Perſons*.

But here I cannot forbear doing *Calvin* a piece of *Juſtice*, the *Rhemiſh* Annotators

upon *John* c. 1. & c. 10. have accuſed him of making the Son, as ſuch, *ſelf-originated* and *independent* of the *Father*, which is falſe, though they have quoted places that may ſeem to favour and juſtifie ſuch a cenſure, but *Calvin* diſtinguiſhes and explains himſelf in the ſame Paragraph, out of which I have produced the former words: *Deitatem abſolute*, ſaith he, *ex ſeipſa eſſe dicimus, unde & filium, quatenus* Deus *eſt, fatemur ex ſeipſo eſſe, ſublato perſonæ reſpectu: quatenus vero filius eſt, dicimus eſſe ex patre, ita eſſentia ejus* Principio *caret: perſonæ vero principium eſt ipſe* Deus, but it is not equally true what he ſays a little above of *God* the *Father* or the *Divine ſubſtance*, *ad diſtinctionem (perſonarum) non concurrit ut pars vel membrum*, for I have ſhewn that he does ſo in the two ſubordinate *Perſons*, without which, the one of them would not be ſo much as a *Perſon*, and the other would not be *God*, but enough of this, by comparing this place of Mr. *Calvin*, with the *needs muſt Doctrine* of the *Intellectual Syſtem*, we ſee who and who are together, which was the thing I deſigned.

Ib. LXXV. of which I ſhall have occaſion to ſay more hereafter, *&c.*) I have pointed ſomewhat *generally* and *obſcurely* at

at it *p.* 98. where I ſay that the *Marcellian* Party among other Hereſies, condemned thoſe of the *Manichees* and the *Valentinians*. For I reckon that the πλατυσμὸς which they have *condemned* and the προβολὴ of *Valentinus* were the ſame, as I have here declared, the words of *Epiphanius* are καὶ (ἀναθεματίζομεν) τοὺς πλατυσμὸν ἢ συστολὴν ἢ ἐνέργειαν τοῦ πατρὸς τὸν υἱὸν λέγοντας, &c.

Ib. 91. τοῦ παντοκράτορος Θεοῦ, *&c.* By this *Marcellus* declares, that there is but *One God Almighty*, or one *Divine Subſtance* which is nothing elſe, but *God the Father*, who is *peculiarly* called παντοκράτωρ and this is all that I contend for.

Ib. p. 103. Three hundred and ten *Biſhops*, *&c.*) the Council of *Nice*, long after this conſiſted but of 318. unleſs you will take *Eutychius* his account, who *inlarges* this number to an *incredible proportion*, ſo that whether we are to underſtand this ſtrictly, of 310. *Dioceſan Biſhops*, in thoſe early times of the Church, or whether the *Chorepiſcopi*, or in general *Presbyters* are to be taken in, I leave it to be *conſidered*, but the words of *Ephiphanius* will admit no other ſafe *interpretation*, and the argument is every whit as ſtrong, which way ſoever you take it; and the ſame *expedient* may perhaps

ſalve the *credit* of *Eutychius* as to the number of Biſhops aſſembled in the Council of *Nice*.

Ib. p. 162. Who though he diſclaims it in one place of his ſyſtem, *&c.* for *p.* 630. He ſays that the *Arians* were *Formal Idolaters*, though he will not allow them to have been *materially* and *really* ſo.

Ib. and though he thanks God in another, *&c.*) *p.* 628. "wherefore we cannot "ſaith he, but take notice here of a won-"derful Providence of Almighty God, that "that this Doctrine of a *Trinity* of *Divine* "*Hypoſtaſes* ſhould find ſuch admittance "and entertainment in the *Pagan* World, "and be received by the wiſeſt of all their "*Philoſophers*, before the times of Chriſti-"anity, thereby to prepare a more eaſie "way for the *reception* of Chriſtianity a-"mong the *Learned Pagans*—— Excellent ſhuffling and cutting upon my word, and ſhows if I am not miſtaken, by ſo many and ſo *remarkable* ſamples of his *Sincerity*, that he ſcarce believes himſelf to have proved the *exiſtence* of a God, when at the ſame time, when he *admires* and *adores* Gods Providence; for preſerving the notion of a *Trinity* of *Divine Perſons*, all along ſtirring in the Heathen World, yet notwith-

notwithſtanding in *deſyance* of that Providence, he hath made it his buſineſs to baffle and expoſe it.

Diſcourſe concerning the *Meſſias p.* 15. as much in Hebrew as to ſay, *the Beloved*,) the ſame is the ſignification of the name *Dido* in *Virgill*, by reaſon of the Beauty and Gracefulneſs of her Perſon, which from another root gave name to her Siſter *Anna* in the ſame Poet. The ſame was the reaſon why *Solomon* was called *Jedidiah*, by *Nathan* the Prophet, for it is ſaid, 2 *Sam.* 12. 24. that *the Lord loved him*, and *v.* 25. *He called his Name Jedidiah, becauſe of the Lord*, and 2 *Kings* 22. 1. *Joſiahs* Mother is called *Jedidah*, as I ſuppoſe, for the ſame reaſon, or perhaps *Jedidah*, in his laſt inſtance is only the Feminine of *Jedid*, which is as much as *David* or *Dido*, ſignifying *Beloved*, as *Jedidiah is Beloved of God by the addition of Jah.*

Diſcourſe of the *Divine Extenſion p.* 71. ſubtle matter of the Heavens is moved in a Circle, *&c.*) or rather in an *Elliptical* or *Parabolical Figure*, becauſe the *Phenomena* to be explained, required ſuch a conſtruction of his *Vortices*, and becauſe there would of neceſſity have happen'd a vacuity between his *vortices*, without it, other-

wiſe I cannot ſee; the endeavour of the ſubtle *matter*, being naturally *equal*, for ought appears to the contrary, to *receed* in all parts from the *Centre*, why all the *vortices* were not exactly *circular*, as is to be ſeen in *Whirl-pooles* in the water, but the great reaſon why he built his *vortices* after this manner, was not taken from *nature* but *neceſſity*; for without this, they would not have filled a *Space*; they would have ſpoiled his notion of *extenſion*, they would have been deſtroyed by flowing into the *Triangular Spaces* that in this caſe muſt have been left between the *vortices*, they would not have ſalved the *Phænomena*, as they make a lame ſhift to do now; and after all how to place three or four *vortices* together, ſo as notwithſtanding their *contiguity* and *perpetual rubbing*, they ſhall not obſtruct each others motions, needs a wiſer man than *Des Cartes* to contrive. For he himſelf hath not done it in my Opinion.

To be added to the Notes.

Diſcourſe of the *Meſſias*, *p.* 3. who carries envy and diſobedience in his Name. From *Kinne* in *Pihel*, which ſignifies as much as *invidere*, *æmalari*, as alſo *Zelotypia*

pum eſſe, Zelo affectum eſſe, Zelo proſequi vel commoveri, and from hence, *Simon* who is called ὁ ζηλωτὴς, had his Name, or as he is otherwiſe called ὁ καναίτης corruptly for καννίτης, the *Cananite*, *for the Cannite*, *Matt.* 10. 4.

Ib. Paulo poſt. which the preſent *Maſorethical Bibles* do embrace. For the ſeaventy tranſlated, and conſequently read it otherwiſe ὅτος ἠλπίσεν ἐπικαλεῖσθαι τὸ ὄνομα τῦ Κυείυ See Mr. *Selden* in his *de diis ſyrjs*; but the ſenſe is much what the ſame if the verſion of the 70 in this place have any ſenſe at all.

Add to the Note upon page 15.

Jedid or *Jadid* is the *Future tenſe* in *Hiphil*, having the ſignification of the *preſent*, then which nothing is more frequent in the *Hebrew Language*, from *Dond*, which without queſtion in the Antient *Hebrew* ſignified as much as *amabilem eſſe*, or *eſſe in deliciis*, and ſo *Jedidiah* is *quem Deus amat*, and other inſtances there are of a like nature in proper names, as *Jeremiah*, from *roum* or *ram* which ſignifies *exhaltation*, is *quem Deus exaltat*, *Jechezchel* or *Ezekiel*, *is quem Deus adjuva t*, from the Root *Chazak*, and *Jerubbaal*, from *roub litigare*, *is qui Baali*

Baali dicam ſcribit, vel qui cum eodem bellum gerit, vel inſtituit certamen.

Ib. p. 24. *Alma in the* Punic, *&c.* the words of St. *Jerome* are, *Lingua Punica quæ de Hebreorum fontibus manare dicitur proprie virgo Alma appellatur.*

Ib. p. 25. *Iſaac carries joy and gladneſs in his name)* From the root *Tſachak*, *riſit, arriſit*; ſo where it is ſaid, *Gen.* 8. *That Abimelech looking out of his window, ſaw Iſaac ſporting with his wife*; in the Original it is, *vehinneh jitſchak Metacheek*, where *Tſachak* does without queſtion ſignifie κύπριδος ἔργα For by this *Abimelech* knew her to be his wife----And when *Abraham* made a great Feaſt at the weaning of *Iſaac*, it is ſaid *Gen.* 21. 9. *That Sarah ſaw the Son of Hagar the Ægptian which ſhe had born unto Abraham, mocking*, in the Hebrew it is *Metſachek* the 70, as if the name of *Tſaac* were alluded to, in this word, παίζοντα μετὰ Ἰσαάκ. So where *Sarah* is ſaid to *have laughed within her ſelf at the news that ſhe ſhould be with Child in her old age*; the word there alſo is *Tſachak* with alluſion to the name of *Iſaac* that was to be born, three times repeated, *Gen.* 18. *v.* 13, 15.

Pag. 29. anſwers to the Hebrew *Iachid)* v. Bochart geog. ſacr.

Ib.

Ib. p. 30. ſignifying a Queen or Princeſs) *Sarah* is the Feminine of *Sar* ſignifying a Prince or Lord; which is likewiſe the ſignification of *Mar* and *Maran* in *Syriack*, whence *Miriam* the Propheteſs had her name; which is in *Greek* Μαριάμνη and Μαρία.

P. 31. By *Sanchuniathon*, *Annobret*, *&c. Bochart.* in geograph ſacr.

P. 38. As *Epiphanius* hath reported) I have not *Epiphanius* now at hand, but as I remember, he makes *Joſeph* to have been 70 or 80 years of age, when he was Betrothed to the Bleſſed *Virgin*.

Spici-

Spicilegium tertium.

Epiſt. Ded. p. 103. The *Holy City* that is, *Jeruſalem*: So *Jeruſalem* is frequently called in many places, both of the *Old* and *New Teſtament*, which it is needleſs to recite.

Epiſt. Ded. p. 117. *Sun ſtand thou ſtill in* Gibeon, *and thou Moon in the Valley of* Aijalon. I grant that theſe two, as is certain from divers places in *Scripture*, were real places in the land of *Paleſtine*, but yet the *Sun* could not ſtand ſtill in the midſt of *Heaven* in *Gibeon*, but it muſt do equally ſo to all places in the ſame *Meridian*, at the ſame time, and to all other places whatſoever, that were in any other *Meridian*, at the ſame certain diſtance from it, wherefore I take them rather in this place, to be *technical Terms*, *Gibeon* is the *Zenith* of any place, (and of *Gibeon* it ſelf in this inſtance,) from *Gabah altum, elatum eſſe*, for it is ſaid expreſly, that the *Sun ſtood ſtill in the midſt of Heaven*, that is, in the *Zenith* or *Vertical Point*, and the *Valley* of *Ajalon*, being as *proverbially* famous for a low and hollow *Valley*, as the other was for a mountanous and hilly place, ſignified the

the *Nadir*, or at the leaſt the depreſſion of the *Moon*, ſomewhere beneath the Earth; for they had no notion of the *Antipodes. Viderint eruditi.*

Diſcourſe of the Meſſias. p. 20. and by the writings of *Daniel*, they were inſtructed in the time of his appearance, *ſee Dan.* 9. *v.* 25, 26.

Ib. p. 41. That the *Meſſias* was expected by the *Jews* themſelves, at the very time when our *Saviour* appeared:) *John* the *Baptiſt* did openly declare himſelf to be the immediate *forerunner* of the *Meſſias* that was to come, and he did implicitly acknowledge at his *Baptiſm*, that our *Jeſus* was the very Perſon, who, according to his own Character, *coming after him was to be preferred before him*, *John* 1. 27. for ſo he did actually prefer him before himſelf, Mat. 3. 14. *I have need to be baptiſed of thee, and comeſt thou to me?* nay, he acknowledges ſtill more expreſly, that the *Meſſias* was actually come, *John* 1. 6. *I Baptize with water, but there ſtandeth one among you whom ye know not*, that is, the *Meſſias*, as he expreſſes himſelf more fully, Mat. 3. 11. *I indeed baptiſe you with water unto Repentance; but he that cometh after me is mightier then I, whoſe ſhoes I am not worthy to bear, he*

he ſhall baptiſe you with the Holy Ghoſt and with Fire, again *John* 1. 36. *John looking upon Jeſus as he walked, he ſaith, behold the Lamb of God.* By which it is plain that he did at once acknowledge him to be the *Meſſias*, and that the *Meſſias* was to be a Sacrifice for the Sins of the World, that is, a *ſuffering*, not a *triumphant Perſon*, as the *Jews* at that time generally expected, not excepting ſome of the Diſciples themſelves, which was the reaſon of that ambitious requeſt of the Mother of the Sons of *Zebedee*, in behalf of her Children, that the *one might ſit on his right hand, and the other on his left in his Kingdom*, and that the Diſciples of *John*, who heard him underſtood him of the *Meſſias*, is plain, by *v.* 37. 40, 41. compard together, *v.* 37. *and the two Diſciples* (that were with *John v.* 35.) *heard him ſpeak, and they followed Jeſus*, and then *v.* 40, 41. *One of the two which heard* John *ſpeak, was* Andrew, Simon Peter's *Brother, he firſt findeth his own brother* Simon, *and ſaith unto him, we have found the* Meſſias, *which is being interpreted, the* Chriſt. So *Philip* alſo acknowledgeth him to be the Chriſt. *v.* 45. *We have found him, of whom* Moſes *in the Law, and the* Prophets *did write*, and *Nathaniel. v.* 49. *Rabbi, thou art*

art the Son of God, thou art the King of Iſrael, but yet *John* the *Baptiſt* afterwards being in Priſon, and hearing our *Saviours* miracles, ſeems to have doubted with himſelf, whether he were really the *Meſſias* that was expected, though he ſtill might look upon himſelf to be the forerunner of that *Meſſias*, and might expect his appearance, as about that time, notwithſtanding he was not at that time fully aſſured, that our *Saviour* was indeed the very Perſon. *Mat.* 11. 2, 3. *Now when John heard in Priſon the works of Chriſt, he ſent two of his Diſciples and ſaid unto him, art thou he that ſhould come, or do we look for another?* In anſwer to which our Saviour proves his unction, and undoubted deſignation to the *Meſſiasſhip*, by his miracles, and by the *univerſall charity* and *good will*, that appeared as well in his miracles as his Doctrine. *v.* 4. 5. *Jeſus anſwered and ſaid unto them, go and ſhew* John *thoſe things which ye do hear and ſee, the Blind receive their ſight and the Lame walk; the Leapers are cleanſed, and the* Deaf *hear, the* Dead *are raiſed up, and the* Poor *have the Goſpel preached to them*, and then it follows, *v.* 6. *and bleſſed is he, whoſoever ſhall not be offended in me*, that is whoſoever, upon the Teſtimony of thoſe miracles

cles which I daily work, and out of a true reliſh and ſavour of that excellent *Doctrine* which I daily preach, ſhall acknowledge me without *ſcruple* or *heſitancy* for the *Meſſias*, and ſhall believe in me and follow me as ſuch.

Furthermore, that he was generally expected as well by *Jews* as *Samaritans*, about the time when he appeared, is evident of the *Jews*, firſt by the meſſage which they ſent from *Jeruſalem* to *John* the *Baptiſt*. *Jo.* 1. 19, 20, 21. *This is the Record of* John, *when the* Jews *ſent Prieſts and Levites from* Jeruſalem, *to ask him who art thou? And he confeſſed and denied not, but confeſſed, I am not the Chriſt; And they asked him, what then art thou* Elias? *And he ſaith I am not; Art thou that Prophet; And he anſwered no*, Now theſe would have been very impertinent queſtions, upon ſuppoſition that the *Meſſias* or his forerunner *Elias*, or ſome other great *Prophet* in the *Spirit*, & as it were the Mantle of *Elias*, baring Teſtimony of him, and preparing the way for his immediate reception, were not expected at that time.

Secondly, this appears again concerning the *Jews*, by that queſtion of our Saviour to his Diſciples, *Matt.* 16. *v.* 13. *Whom do*

Men

Men ſay that I the Son of Man am? To which they anſwer *v.* 14. *Some ſay thou art* John *the* Baptiſt, *ſome* Elias, *and others* Jeremias *or one of the* Prophets; which is as much as to ſay, that the *Jews* were then generally of opinion, that it was neceſſary, juſt before the coming of the *Meſſias*, that *Elias* or ſome other of the *Prophets* ſhould riſe from the dead, to bear Teſtimony to him, and that that time was now come, our Saviour by his miracles appearing to be ſuch a Perſon, as they thought; for the *Scribes*, that is, the more learned and knowing ſort among the *Jews*, expected two things concerning the *Meſſias* (beſides that, he was not to be an afflicted but a triumphant and a glorious Perſon, the King of *Iſrael*, and ſuch a King, whoſe *Kingdom* was to be *of this World*) *Firſt*, that he was to be of the Linage and Seed of *David*; as appears by our Saviours queſtion, *Mark.* 12. 35. *How ſay the Scribes, that Chriſt is the Son of* David? And *ſecondly*, that before his coming, *Elias* or ſome other *Prophet* was to riſe from the dead to give notice of it, as appears by another queſtion of the Diſciples to him, Mat. 17. 10. *Why then ſay the Scribes, that Elias muſt firſt come?* That is, *Elias* or ſome other of the Pro-

phets in the Spirit of *Elias*, and of equal dignity with him, as appears by what hath been ſaid already, and as appears by our Saviours anſwer, *ver.* 12. *Elias is come already, and they knew him not*; ſpeaking of *John the Baptiſt* as the Diſciples themſelves underſtood it, *ver.* 13. Which *John* the Baptiſt did alſo declare of himſelf, that he was the forerunner of Chriſt in the Spirit of *Elias*; but he was not believed, becauſe he had not yet riſen from the dead, as he was conjectur'd afterwards by *Herod* the *Tetrarch* to have done, Mat. 14. 12. *At that time Herod the Tetrarch heard of the Fame of Jeſus, and ſaid unto his Servants, this is* John *the Baptiſt, he is riſen from the dead, and therefore mighty works do ſhew forth themſelves in him. And therefore?* wherefore? what meerly becauſe he was riſen from the dead? no, but becauſe he was ſuppoſed to ariſe from the dead, for this end, to confirm by Miracles what he had ſaid before; that he was the *Forerunner* of the *Meſſias* that was to come. For without this the *Jews* would not believe him to be the *Elias* or the Preparatory *Prophet* that was expected; and upon this *notion* of the *Jews*, that one riſen from the dead was to prepare the way for the *Meſſias*

ſias that was to come, that circumſtance in the parable of the *Rich man* was founded in the 16th of St. *Luke*, where he beggs of *Abraham, that he would ſend Lazarus to his Fathers houſe, to give his Brethren warning, that they might not come into the ſame place of Torment*, verſe 29. *Abraham ſaith unto him, they have Moſes and the Prophets, let them hear them*; to which he anſwers in the next words---ver. 30. *nay, Father Abraham, but if one went unto them from the dead they will repent.* And perhaps it was to humour this fancy of the *Jews*, which the Diſciples themſelves as *Jews*, may reaſonably be ſuppoſed to have *entertained*, that *Moſes* and *Elias*, met as it were at a conference or aſſignation with our Saviour in an high Mountain in the preſence of *Peter*, *James* and *John*, three of the moſt belo- and highly favoured Diſciples, Mat. 17. 3.

Laſtly, that the *Samaritans* had the ſame opinion with the *Jews*, that the *Meſſias* was expected at the time when our Saviour appeared upon the Earth, may be ſeen from the words of the *Samaritan-woman*, ſpeaking of his coming as a thing then in a manner preſent, a thing juſt at the door, and beginning actually to be accompliſht, John 4. 25. *I know that Meſſias cometh,*

which is called Chriſt; when he is come, he will tell us all things. And our Saviour aſſures her in the next verſe, that he himſelf was the very perſon, but ſhe not ſo much relying upon that, as upon his Prophetical inſight into the moſt particular paſſages of her life, ſaid unto the men of the City where ſhe dwelt, verſe 29. *Come ſee a man which told me all things that ever* I *did; is not this the Chriſt?* the Chriſt that was then expected, the Meſſias that was then looked upon as being juſt at the door.

And this was the reaſon why our Saviour ſo *frequently* forewarned his Diſciples to beware of *Falſe Prophets*, and *Falſe Chriſts*; becauſe that being the time when the *Chriſt* or the *Meſſias* was expected, every pretence to the Meſſiasſhip was the more dangerous, and the more apt to deceive. If you ask why they did not receive him as the Chriſt, notwithſtanding his Miracles, and the time ſo exactly ſuiting with the received opinion of the *Jews*? the anſwer is fourfold. Firſt, they thought him to have been born in *Nazareth of Galilee*, from whence *no good* could ariſe, as it was then proverbially ſaid, not in *Bethlem* of *Judah*; ſecondly they looked upon him as the Son of *Joſeph* the Carpenter,

ter, whom they did not look upon to be of the Lineage of *David*; not of the Virgin *Mary* only, by the overſhadowing of the Holy Ghoſt. Thirdly, his oppoſing himſelf ſo much as he did to the Hypocriſie and Formality of the Scribes and Phariſees, engaged a ſtrong and powerful Faction againſt him, who were reſolved whatever came of it, to decry him all they could, and blaſt his reputation to the utmoſt of their power. Fourthly, they expected not a Suffering, but *a* Triumphant *Meſſias*, who ſhould reſtore the Kingdom to *Iſrael*, and trample upon the necks of all their enemies throughout the world, which was the reaſon of *Herods* killing of all the children, from two years old and under, as hoping to find the *Chriſt* among them, whom he looked upon as a *Temporal Prince*, thinking by this means to ſecure the Kingdom to himſelf.

Ib. p. 55. In ſeveral places of the New-Teſtament, and in one of the old) *Dan.* 4. 26. *Mat.* 5. 34. & 21, 25. & 23. 22. *Luke* 15. 18, 21. *James* 5. 12. See my diſcourſe of the *Tetragrammaton.*

Diſcourſe of *the Divine Extenſion*, *p.* 97. having ſeparated thoſe things which *God* and *Nature* have ſeparated from one another,

another, and joyned thoſe *things* and *notions*, *&c.*) nay, tho we are in a miſtake, the conſequence is the ſame; equally natural and eaſie, and equally certain; that nothing but an *Immaterial Being* can ſo much as be miſtaken or think amiſs. Cogitation in general whether *true* or *falſe*, whether of *ſimple apprehenſion*, *propoſition* or *inference*, or of what kind ſoever, being ſufficient to infer the *Exiſtence* of a *Being*, which is not *matter*.

FINIS.

ERRATA.

Epiſt. Ded.

PAge 18. l. 9, 10. for *inſinuated* r. *intimated.* p. 26. l. 8,9. ib. for *ſpecially* r. *ſpecifically.* p. 29. l. 1. ib. for *unconceived* r. *uncreated.* p. 32. l. 12. ib. for *ſufficient* r. *ſufficiently.* p. 39. l. 22. for *facundity* r. *fecundity.* p. 58. l. 13,14. r. *and moveable Circumference.* p. 76. l. 12. for *this* r. *his.* p. 90. l. 15. for *diviſible* r. *indiviſible.* p. 103. for *out-* r. *outward.* p. 123. l. 2. after *with*, inſert *the.* p. 124. l. 7. after *ſo*, inſert *to.* p. 142. l. 20. for *foundation* r. *foundations.* ib. l. 22. for *imployed* r. *implyed.* ib. l. 25. for *acceptable* r. *aſpectable.* p. 145. l. 3, 4. r *without.* p. 152. l. 14, 15. for *called* r *all.* p. 156. *as if in the firſt caſe*, &c. ib. l. 27. r. *natures.* p. 160. l. 13. for *thoſe* r. *the.* p. 162. l. 16. for *deſtraction* r. *demonſtration.*

Diſcourſe of the *MESSIAS*.

p. 2. l. 26. r. *diſpatched.* p. 8. l. 22. for *to* r. *too.* p. 10. l. 25. for *to* r. *of.* p. 25. l. 6. r. *Rabbins.* p. 31. l. 16. r. *Sanchuniathon.* ib. l. 17. r. *Annobret.* p. 25. l. 27. r. *Judah* and *Thamar.* ib. dele *and* before *Pharats.* p. 36. l. 1. r. *as well as.* p. 36. l. 18. for *another* r, *any other.* In the Appendix concerning the *Divine Extenſion.* p. 66. l. 7. after *and* inſert *that.* p. 74. l. 20. for *notion* r. *motion*, p. 79. l. penult. for γόρος r. ζόρος. p. 83. l. 16. for *doth* r. *do.*